THE COUNCILS OF WISDOM:

OR,

A Collection of the Maxims of

SOLOMON.

Most necessary for a Man wisely to behave himself.

With Reflections on those Maxims.

Rendred into English by T. D.

AMSTERDAM,
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1683.

THE
COUNCILS
of
WISDOM

BRITISH MUSEUM

To the Right Worshipful the Mayor, the Worshipful the Justices. with the capital and inferiour Burgesses of the Burrough of *Taunton* Saint *Mary Magdalen* and St. *Iames's*, in the County of *Somerset*.

Gentlemen,

WEre I accountable to any how I pass my time here; 't were certainly to you, who know that I was not one of the idlest at home, wherefore partly to satisfy you, the following Manual I took the pains to translate out of *French*, the contents of which, as they are universally necessary, are design'd for all, but dedicated to your selves, as persons so much more in need of it, as you are publique Persons, and called to shew your abilities or defects more than your Neighbours; And if any member of our Body politic, thinks himself scandalized, and that he's too wise to take the Coun-

ils of *Solomon* in good part, he is one that least deserves them, I wish to all the same satisfaction in the perusal, as I had which encouraged me to translate it, and should be glad of any opportunity agreeable to the following Maxims, to ...ll you that I am,

Your humble Servant,

THO. DARE.

Amsterdam, Febr. 14.
1683. S. N.

THE

THE PREFACE.

IT is long since, Thotimus, that you did me the favour to pitty me, and to feel for me the Pains of my Solitude. I have often taken the liberty to answer you, that it is to me no great misfortune to be unknown: permit me to testify to you this day, that I should be to blame to tire my self, and that I have here company, that is well worth all other that I should be able to see.

I can at least assure you, that during our conversations, the sad spectacles, and affrightful silence of the desart, where fortune yet keeps me, doth not hinder, that the hours do not pass there very swiftly, and that time were one of the things which are wanting.

It is easy for you to judge, that I speak of Solomon. You know that formerly I did comfort my self in Books: you are about to see in the writing that I send you, that I imploy my self now to explain them; and to endeavour by my reflections to make the wise men of the

World see Truths unknown to their Philosophy.

I thought of it immediately at the entry into this Solitude where I am. All melancholic as it is, or as it appears to your eyes; I know nothing more commodious, for a man who would busy his thoughts, or meditate on the writings of this learned Prince. I say it, because I believe that I read lately, that Wisdom who dictated these Proverbs when it was solitary, explains them not, but to persons who are so also, and who go to ask it, as he did, in places where one hears no news of the Creature, nor any noise capable of troubling the attention, and the pleasure of those that hearken.

Solomon *loved to be alone, as much as the Princes of his Court to be near him, and to hear him speak. The time to which his desires aspired was, When after the labours of the day, weary of the affairs, of the honours, and the noises of the World, he could retire himself from the sight of company, and when*

he

he went to entertain himself with God in a Country-house called Hetta *near enough to the City.*

It pleased him more then any of the Royal Houses, because that besides the magnificences, and the riches added by the hands of men, there were great Woods, with Rocks and Streams and other workmanship of nature, proper to raise his spirit to Heaven, and to make him remember eternity.

It was in this stately desert, at the sight of the beauties of God, that his contemplations disclosed to him; That he conceived such great contempts of the beauty of mortal things; and that after the other complaints that he made, against the treacheries of their promises and their flatteries, he sung this famous Song, that the Caves and the Waters of his palace first heard, but its ecchо's have been since heard throughout, and shall be made to resound, even to the end of ages, Vanitas vanitatum, cuncta vanitas.

The moral and politic sentences,

of which his Book of the Proverbs is filled, and those which the Son of Syrach has brought together and kept by his care, were born in the same solitude where silence and tranquillity help'd them into the World: And it is without doubt, That to these devout walks, that the universe is obliged for the knowledge of the truths which are gone out of the Pen of this learned Prince, which have enlightned all Nations I have chosen amongst these sentences, those of which I believed I could be able to help my self, in working at my design, which is to draw from their Texts, subjects of meditation, proper for persons who would live amongst the Laws of Conscience and Prudence, and conduct themselves wisely in the various occasions of a civil life.

It is but a little peece as it appears. If I had had a little more leasure and a little more light, perhaps it should have been bigger: But to say with an Ancient, if I had more of one and the other, in stead of enlarging, I should endeavour to shorten

it, and I should remember what one of the best Writing-Masters of our time told me, That to excell in the Art of writing well, it is necessary to be able to blot well out.

This thought is not only his, I observe; it is common to the Masters of every Art and Science, and that it keeps even the first rank among their Maxims.

When they are willing, that what they do should be their Master-piece, all their industry is imployed to make it pass well into the Spirit and to leave there but little matter.

Force and delicacy are the perfections of all works: that of a Book is soveraign, when it can be read in few hours, and that it can not be read, nor meditated enough in many years.

Much Truth, few Words, *was heretofore the device of a great Divine; very great in that, but infinitely less than God, who encloseth infinite truths in one word alone, and who saith all that can be said to eternity, when he pronounceth his word.*

The Book is divided into two Parts.

The First, divided into 4. Articles contains Maxims necessary for a Man to demean himself well.

First of all, are the Maxims necessary for the Conduct of the Conscience.

Secondly, Maxims necessary for the Conduct of the Wit.

Thirdly, for the Conduct of the Heart and Passions.

Fourthly, for governing the Tongue.

The second Part, contains necessary Maxims for a Mans wise Conduct, in regard to his family and other persons.

The Wife, Children, Servants, Friends and Enemies, are the Articles which divide it.

ARTI-

ARTICLE I.

MAXIMS

For the Conduct of the Conſcience.

FIRST MAXIM.

Of making many Books there is no end. Let us hear the concluſion of the whole matter. Fear God and keep his Commandments; this is the whole duty of Man. Eccleſ. 12.

PARAPHARASE.

MUch is the Counſel that's given, and many are the Books that are written to help Man to become great, and to render him perfect.

Wiſdom has but one word thereupon: and this word is the *Compendium* of all that wiſe Men have ſaid, the end of all that, which its ſelf ſaid ſince the beginning of ages. It hath never ſpoken nor ever writ, but to make Men underſtand how to love God and obey his Will this is to be the whole duty of Man.

REFLECTION.

When the Creator formed the project of our nature, and that he conceiv'd the Idæa of Man, as he pretended that this was the chief and most excellent Piece, he conceived not onely a Body and a Soul.

He saw well, that as the Body separated from the Soul would be but rottenness, even so the Soul seperated from God would be another deformity, infinitely more frightfull; and instead of the being chief of the work he contrived he should but make a monster.

Not to fail in his design, at the same time that he joyned the Body with the Soul, he judged that it was necessary to joyn the Soul with God, by the means of Grace, and he would that this Grace entred into his workmanship, and that these three together were the whole Man.

Stop a moment and consider well the Wisdom of God, when he proposed to himself the meeting of these three so different things, and to form thereof the chief of his work? How many marvels in Man when they are united? How many misfortunes when they are seperated.

Grace repelled and withdrawn the Soul, there's reprobation and sin. The Body separate from the Soul there's death. The Sou

Soul separated from the Body and from Grace there is Hell. Three objects of horrour or of fear. Rejoyn these, and make but one, they are three cœlestial beauties, and the three greatest miracles of divine power united together, and that is Man. *Time Deum hoc est omnis Homo.*

II. MAXIM.

Let thy glorying be in the fear of the Lord, and all thy communication in the precepts of the most High. Eccles. 9.

PARAPHRASE.

ESTablish your Honour by fearing God, and being faithful to him, If you would that Men should look on you with respect and esteem, and always see on your countenance that modesty, and in your conduct that force and tranquility of spirit which raises a man above other men; have always in your self some thought of the goodness of the Creator and his eternal perfections, and accustome your heart not to relye but on him in all its designs and hopes.

REFLECTION.

DO not as the proud man, who is ashamed to fear and to worship God, *In timore Domini sit tibi gloriosio.*

becauſe people fear and worship him, and who eſtablisheth his honour by making light of his duty.

Take you heed (in forming your opinions and Maxims) of taking for a man of nobility and greatneſs, your being leſs wiſe then others: And do not believe a folly that is particular, to be more worth then Wiſdom that's common. If becauſe you are noble, it's painful to you, to do what mean people do; That which is good, you ought to do better then they.

Do not imitate his devotion, ſurpaſs it. Do not follow him in the ways of ſalvation, and in the exerciſe of righteouſneſs and holineſs, have regard to your condition: March firſt, and ſerve as an example.

Keep your rank in the Churches, permit not that any should be more devout, nor more modeſt then you: Since you are firſt in quality, your place before the Altars and during the ſacrifices, is to be more near to God, and the more raiſed by Prayer.

Remember that you have no ſurer means to put your ſelf above this croud of little people, then to abaſe your ſelf more then they, before this ſupream Majeſty, and to adore him more perfectly.

III. MAXIM.

Vanity of vanities, all is vanity and vexation of ſpirit, Eccleſ. 1.

PARAPHRASE.

YOu muſt love nothing but God. The true good and true pleaſure, is not to be found, but in him alone. The good which appears before our eyes deceives us, it is nothing but illuſion and vanity. And this falſe and apparent good, becomes a real evil, as ſoon as it pleaſes us and that we begin to love it. *Univerſa vanitas.*

REFLECTION.

ALl the felicities of this life are vain and deceitful. When they preſent themſelves to us, we take them for ſtable and immoveable things: Our heart being drawn by this appearance, ſtretcheth out its arms and blindly faſtens its ſelf unto them, promiſing its ſelf eternal pleaſures in poſſeſſing them.

But it is to embrace running water; from the hour that we begin to poſſeſs them, they begin to run away from us. During embracements and joys, and amidſt our mutual promiſes and hopes of an inſeperable tye, they eſcape from between our hands and con-

continue their course: we continue ours and we quit our selves: we go, each where our destiny calls us, and where time leads us: They to nothing, we to death.

Time goes apace, and the end is near, it is not far between the pleasures of a moment and the tears of eternity. These long years that we figure between the two, are very often but a night. Perhaps those who shall see us this evening settled in a high and powerful fortune; will find us next morning buried in its ruines.

To day, prosperity, health, riches and honours: To morrow, all these vanities in the air, wind and smoak, our Body in a Tomb, our Soul in another World, there to lament, and to say eternally, but too late, *Universa vanitas, & afflictio spiritus.*

Vanitas vanitatum. The justest reason we ought to contemne these runagate felicities for, consists in this word *Vanitas*. God alone is the true Good, created goods are the productions and shadows of this essential and Infinite Good. Consider, and open your eyes. You are rich: but if God withdraws himself from your heart, what remains, and of what do you boast?

To be heir and master of the shadow of an house, without having any right to the house, and without being able to go into it, what Patrimony and what sort of inheri-

tance

tance is this for a man? To be Master of a Treasure or a Revenue, Master of a Kingdom, an Empire, a part of the World, the whole World, & all the appearances of good; Possess all the shadows of God, all his works, all his gifts, but without possessing of himself, What a possession is this for a Soul who breaths after the true Good, and who cannot be filled or satisfied but by him alone?

The worst of it is, that these shadows of the Creator, these Riches and Magnificences which are about us, are not in us. Gold and Silver enter into the Houses, Pleasures enter into your eyes and senses, but they pass no further, they never arrive so far as the Spirit, nor there where your greatest needs and immortal desires are, they send there only their figure: Of so many felicities heaped round about you, and kept together with so much pain, their shadow alone is the share that belongs to your heart.

Meditate a little, and if you can understand the cries & complaints, which during pastime and pleasure resound from the bottome of this miserable heart, bewail your selves, and confess that it is worthy of compassion. So long as it hath searched ever since its birth, and that without ceasing, with utmost desires, it asks the Truth of truths to be happy, not to find in himself but this vani-

ty

ty of vanities, this shadow of shadows, this mage of appearances and illusions. *Vanitas vanitatum, & afflictio spiritus.*

To comfort it, do not direct it to its self; And hope not to give it rest, and to render it happy by the Maxims of Pride and the Philosophy of the Word.

Sapiens ad beatè vivendum se ipso contentus est. Seneca. Nullam sui partem extra se quærit. Transivi ad contemplandam sapientiam locutus quæ cum mente mea animadverti Eccl 2.

I know well, that human wisdom and the policy of self love; would that a man to be happy, should renounce both Creator; and Creatures and seek no other happiness, then to be to himself, to enjoy his own entertainments: That this possession were the true Felicity, & to please a mans self a better fortune then to please Kings and Angels. But *animadverti quod hoc quoque esset vanitas.*

Remember that since your Spirit is the most perfect and noblest Image of the first Being, when it is deprived of grace, it is the vilest of vanities. All that is vast enough and capable of containing God, cannot be seperated from God, but must be so void as God is great.

That is to say, that when our Soul is reduced to love nothing, nor possess any thing but

but its self: The greatness of this spiritual and immortal Soul, is no other thing but an immense privation and endless grief.

Our Soul is so divine a thing and so excellent, that assoon as God is no more with it, it becomes, what they call damnation, and is its own hell.

The difference between two sinful Souls, the one damned, and the other living upon the Earth and enclosed in a Body, is this, that one sees its self clearly and feels the substance which is its evil; and the other neither yet sees or feels it.

When that your Soul seperated from God by sin, and from thence infinitly unhappy, shall feel its self, and see it self by the fire; the motions of his despair and the cries of his grief, shall be those that the Prophet heard from far, and that he repeated by these words: *Redidit me quasi vas inane.* It shall say, God had made me a Vessel large and precious, capable to enjoy his Glory, and to possess his Divinity, nevertheless he hath withdrawn himself and left me empty: I am no more then my self, and that's the affliction of afflictions and the true Hell, to be Spirit and alone to be an immortal Soul and vanity. *Vanitas & afflictio Spiritus.*

IV. MAXIM.

God shall bring every work into judgement, whether it be good or evil, Eccl. 12.
The fear of the Lord is the beginning of Wisdom, Prov. 1.

PARAPHRASE.

THe fear of God is the principle of true Wisdom, That which comes from the fear of offending men, or from desire to please them, is false and deceitful; and although there are in the World abundance of Wise men and Politicians, the number of Fools is no less.

There is not a greater folly, than to be wise towards all, if not towards God and to offend no body, but him alone.

REFLECTION.

Timor Domini principium sapientiæ, Prov. 1.

THe first and chief Maxim that you ought to chuse to Conduct you wisely, is that you must fear your Master and your Judge.

Memorare novissima tua & in æternum non peccabis.

If you would that this saving fear should be born in your Souls, and that it should destroy all that remains in you of an inclination

tion to sin, the best means is to remember the first and last truths, and to understand well, by continual and devote reflections, from whence you come, and whither you go, what hath been your Original, and what shall be your end, from whom you have received, and unto whom you are responsible, what you owe to your Creator, and what your Judge owes you.

Your debts and obligations to the bounty of the Creator are not the Subject of a long discourse but a long meditation, and although there were but one word to each point, there is matter of admiration and silence on each word, for too many years and ages.

That which seems more wonderful and which we ought particularly to consider, is that those debts, which have not ceased to increase ever since you have been born, and do yet encrease every day with your age, have preceeded your birth, and are more ancient than your self.

You have begun to live, but you have not begun to mind, your self; Before the beginnings and before time, God was, and you were loved. Consider also, you who were in nothing, of what fashion you are taken thence, and with how much honour are you come out of that eternal reproach when he was fain to produce you in the person of the

first

first man. The Creator made Heaven and Earth, that is to say, two Worlds and two Paradises, and has not made them but for you.

The top of all favours is, that he hath not made you but for himself; and that he has not given you a Being but to the end that you may be eternally united to him: having even willed, that the most Divine employ of his Eternity, which is to know and to love God, should be the employ of your time and your mortal life.

Oh unspeakable favour! Oh Soveraign and infinit honour! But it is a very terrible thing, in this so glorious life, that each moment, where you live without any love of God, is a moment of sin, and that all the moments of sin and ingratitude, shall be reckon'd and examined at the hour of your death.

God hath begun by favours, he will finish by judgement.

He who seeks you so many years to save you, will suddenly call you to be judged; and the business of his justice shall be, when you shall be before his eyes, to consider in your person, what comes on his part and on yours, what he hath done in you and what you have done there, and are yet doing this day.

He will compare your actions with his own,

own; and he will oblige your Conscience itself to compare them, and to contemplate the works of his Holiness, and the works of your Malice assembled in one and the same heart.

Adducet in judicium, sive bonum, sive malum sit.

Compare them from henceforth, and do at the feet of the Cross, before your Redeemer and your Father, what you will do that day before your Judge, when that you shall see the truth written in the Book where all is written.

Consider that this is a Mercy which has out-run your merits.

Ingratitude which hath follow'd Mercy, and which hath been conceived in the midst of favours.

Justice which examins the good and the evil, which weighs the goodnesses of God and the sins of man, and who in the one and the other sees nothing but Infinite.

In fine, it is an eternity where sinners shall never cease to be sinners and proud, and where the Judge shall never cease to be just: where his Holiness shall be the measure of his anger, his anger infinitely offended the measure of their pain, and his infinite beauty which they shall never see the measure of their despair.

I say too much in a Subject, where is leſs need of ſpeaking, The whole Hiſtory of man needs but theſe four words:

His pleaſures ſhall end.
His actions ſhall be judged.
His ſins ſhall be punished.
His pains ſhall be eternal.

There is, not only whereof to read but to contemplate and meditate. What opinion ſoever the World hath of an able man, if he has not yet begun to meditate thereupon, he has not yet begun to be wiſe.

Youth and Folly think only on the preſent time. Avarice on time to come, Prudence and Policy remembers often what paſſed yeſterday, and foreſees what will happen to morrow: true Wiſdom looks on one ſide, even to the beginning of time and the creation of man; and on the other ſide, to death and eternity, and from theſe two diſtant extreams it makes its time preſent, and gives them thoughts of this day.

V. MAXIME.

When the wicked man cometh, then cometh alſo contempt. Prov. 18.

PARAPHRASE.

THat which hinders you from making ſerious on Chriſtian truths, and which makes

makes you slight the business of your conversion, as least of all the affairs of a Man of wit and quality, is the custome that you have contracted of living disorderly and not refusing any thing to your passions

This unhappy custome is the bottom of that Gulf from whence it is rare to see any sinner go out and to enter again into the ways of repentance and salvation.

It is nevertheless necessary to go out from thence. The Holy Fathers, and the fathers spiritual will tell you means; One of the best is that which *Solomon* presents you in the following Maxime.

VI. MAXIM.

When I perceived that I could not otherwise obtain her, except God gave her me, I prayed unto the Lord and besought him with my whole heart. Wisd. 8.

PARAPHRASE.

DEsiring to obtain grace to overcome my evil habits, and to live holily, I addressed my self to God, and I have asked it of him with all my affection, and with all the endeavour that an ardent desire could produce.

Steep'd in tears and prostrate before His Altars, where I heard his voice which called

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me to repentance, I said unto him: O Lord, shed into me that Wisdom and Light which makes Man see that beauty of vertue which is in thee. Thou commandest me to be chast and devout: give me devotion and chastity, and then command what thou pleasest.

REFLECTION.

HOpe not to receive these sorts of favors, nor any other, spiritual or temporal, if you ask them not. Without prayer, there will be no change of life. You would have Grace, which gives the first power to be chast, but according to the ordinary Laws of Wisdom, you shall not have it but by the means of Prayer; Grace gives the will to be, and to accomplish effectually this good desire.

In like manner hope not for them, if you ask them not strongly and with an ardent and sincere affection.

To pray to God feebly to have pitty on your miserable life, is to pray him to defer punishing of you; to the end that you might defer turning to him, and this testifies that you fear that he hears you not, because you fear, to break the chains which tye you to the Creature, and to love nothing more than it.

God

God would, when we pray to him, that our bowels themselves should have a voyce, and that there should be in us a Divine fire, which should give to our groans, the force to mount up to himself, and to follow him as far as his justice would make him fly, that he might not hear us.

Deprecatus sum illum ex totis præcordiis.

God would be pursued, solicited, importuned; Follow Him, press Him, be importunate and be constant: Fear nothing, but letting your self be overcome by his refusals, and your not persevering.

Hope in his Word as the Saints have done against hope it self, and in despight of despair. Tell him when you see him with a sword in his hand to sacrifice you to his wrath, and when you see the sword thrust into your Heart, that from the bosom of Death, even to the gates of Hell, you will adore his goodness, and that you will yet expect favour, and you may be assured of his succours.

Etiamsi occideris me, in ipso sperabo.

Say that the way to perish, is to fly when he threatens; That there is no place so sure (during in wrath) in the World as to be near him; that it is the only way where the afflicted, sinners, and the dead, can find safety; *Ad quem ibimus? Verba vitæ æternæ habes.*

I am a sinner, I am mortal, where shall I go too but to thee?

Confess that he can do all, that he is the Master, but maintain, that as all powerful as he is, he cannot resist the Prayers of the humble and afflicted: and since all is put to trust before him, desire him to regard you without pitty and to abandon a heart who sincerely confides in his protection and love.

Indignum, &c. In te Domine speravi; non confunda in æternum.

Talk boldly and say with the Canaanitish Woman, that he ought to be no more cruel, nor more pittyless towards you, then Masters towards the little Dogs of their houses; that you ask not but the Crums of his table, as the rest of the Saints. Speak as this Woman who knew well how it was necessary to speak to a God. Although he calls you an importunate Body, although he push you back and bids you to get out, Stay, Fasten your self to his feet, and declare to him, there you will be so long as that he hath either punish'd importunity with death, or heard you. In fine, do well by your holy violences, as that you may draw from his heart the lovely word which hath comforted so many sinners, and which may oblige you to say: *O Mulier, magna est fides tua, fiat tibi sicut vis.* Matt. 15. Thou astonisht me, oh infidel! Great is thy con-

confidence! be gone then in peace, what thou wilt shall be done.

The glory of a mortal Prince is to prevent petitions and to give before they speak to him. The Glory of God is to expect that you pray to him, and he is so much the more liberal, as he lets you pray and weep long before he grants. His kindness doth in some sort cease to be such, when they come too soon: His favour is not perfectly favour, nor perseverant, but when it happens after desires which have a long time continued.

Take good heed of yielding to his first refusal, and your retiring as soon, either by despight, despair, or cowardise. This has been the mitery of those who have obtain'd nothing. The true secret to succeed well, is to be importunate.

Our importunity pleaseth him, as much as it is unpleasant to men. That is the mark, when we ask spiritual favours, that we desire ardently, and when we ask temporal favours, it is a sign, we would obtain them from him alone, and that we renounce all other hopes. Both the one and the other testimony can do all, on his Mercy and on his Justice. He sees in our continual and importunate Prayers, the proofs of a filial confidence, which opens his heart, and infinitly pleaseth him.

VII. MAXIM.

Trust in the Lord with all thine heart. In all thy ways acknowledge him, and he shall direct thy paths, Prov. 3.

PARAPHRASE.

ESTablish your hope in God; trust your affairs to his care and goodness; look on him in all your actions and keep your hearts always leaning on him. It is the best and most excellent Maxim that you can take and the first that you ought to have to conduct you well, and to make you do wisely and happily what you have to do.

Whilst that your eyes shall contemplate him with confidence and love, he shall hold you by the hand, and you shall march without fear.

REFLECTION.

WE see many miserable ones in the World, because we see there very few who are willing to confide in God.

There is nothing that has been oftner promised us, then that God will help those whose hope is only in him; and there is nothing that we are less willing to try.

We stay our selves sometimes on him, but as Saint *Peter* on the Water, doubting, whether

whether he will have power or will to bear us up.

We love rather to trust to the favour of the Creatures, and to seek our rest, in relying on them and their word. But, as said *Isaiah*, It is to trust to feeble reeds and cruel, who by their hidden points pierce the hand of him who leans on them.

The Crearures are deceitful, they have no strength to support us, but they have wherewith to betray and destroy us.

Their access, and manner of receiving one is magnific, giving us great hopes. But their first present, are Promises: the second, Excuses: the third, Slanders: the fourth, Treacheries.

There 'tis, that ordinarily the friendship of the World ends, and nothing makes us blush nor lament more, then having believed, hoped and loved, because we are thereby always deceived; and that it is from perfidious hopes, and blind friendship, that affronts repentings, and despairs come.

These three things, To Believe, to Hope, and to Love, which are three Theological vertues, and three sovereign perfections when they regard God, are three frailties, and the three most shameful vices of the spirit of a Man, when they regard the creatures. When that we put our confidence in the Word of God; and we tremble

not in our selves there is nothing without that can shake us. We walk securely amidst the dangers and disorders of the World, and we are on the waves as on the most immovable Rocks. God is under who doth strengthen the whole and bear us up. But as soon as distrust makes us tremble, the rest shakes as soon; and we see nothing a round us but bottomless pits who open themselves, and who shew us Death and Hell.

Saint *Peter* accused the Tempest in the danger where he was: our Lord accuses not, but his Fear. When we begin to perish, we betake our selves to the Tempest, to fortune, or to the malice of men, and we ask God wherefore he has not appeased the Winds nor averted the misfortunes.

God who sees the Truth betakes himself to nothing but to our little Faith. He asks us wherefore we have doubled his word and his love, and wherefore we have trembled. *Modica fidei, quare dubitasti?*

VIII. MAXIME.

Be thou merciful, and so thou shalt be as the Son of the most High. Eccl. 4.

PARAPHRASE.

IF you aime at Salvation and the happiness of being of the number of the Predesti-

destitute and of the Children of God, bear the mark of the Elect, and chuse for your particular vertue to be charitable toward those that suffer.

REFLECTION.

THere is herein, as well true Devotion as true Nobility, and true Courage. These three eminent qualities have but one mark to make them known. Their common Character, is to have Magnanimous good will, a sincere and a distinterested inclination to please others and to comfort them in their pains. If this be not the Character of your soule and if this vertue displease you, you are not a man of honour, nor a man of quality, nor a man of devotion and of Conscience, nay, nor a Christian. People call you what they please; God who sees all, will call you an Infidel and a Reprobate.

Non desis Plorantibus in consolationi. Et cum marentibus ambula. Eccl. 7.

The law of Christianity touching mercy and Charity regards you so much the more by how much the more power you have, and by how much the higher rank you are in.

Do not onely know the Privileges of your Nobility, or of your charge, know also your duties, and remember that God

has not elevated you above other men, either in a Citty or in a Country, but as he hath elevated the Sun above Mankind to be their universal Benefactor.

Your grando and your power in that Country, is no other thing but an obligation to protect the innocent and support the weak: so many miserable ones as you see there; they are so many persons unto whom you owe your succours and good offices. Your cares and your time are not your own, what you have and what you are belongs to them: Your life its self is a present which God hath made them, it's not to be employ'd but to serve them. Help those that injustice and jealously persecutes, whose cries and complaints you hear.

Libera eum qui injuriam patitur de manu superbi. Eccl. 4.

Have the courage to deliver them from the oppression of the proud, make your Arm strong to take them out of their hands. Prefer no other business before that and be not at rest, but when good people shall be so, in those places where you live and have authority.

Give audience to the poor without vexation, without impatience and without slander. Permit them at least to speak to you, and add not to their afflictions, the sadness of being refused and seeing that one is even

angry

angry at the knowledge of their pains. Hearken to them, and be not so cruel as to refuse them a word of consolation. At least let there be some sweetness in your eyes, and believe not, that this were to abase your self, and to forget your Rank; to regard the afflicted and to permit them to lament before you.

Deal with God as his Slave. With the Simple as your Brother. With the Proud as your Master. Keep your Rank by these. Raise your selves above the insolence of men, but abase your selves under the powerful and Divine Majesty: Be humble before him who hath made you great; adore the hand that can destroy you; Have pitty of the miseries that may be common to you. And do not despise the Tears which you see run from eyes that resemble yours.

Congregationi pauperum affabilem te facito, & magnati humilia caput tuum. Eccl. 4.

Be you not in your Province or in your Land as a Lyon, which tears what he meets there. Be ashamed that your Family should perish, because you live: That your House should be unhappy because you are the Master, and that those who dwell with you, should not dwell

Noli esse sicut leo in domo tua evertens domesticos, & opprimens subditos. Eccl. 4.

there, but as the damned, and were not there but to suffer the furies and follies of a Devil, that possesses you and acts you.

Live after that manner that a man of honour and vertue ought to live in a perpetual evenness of spirit present to your self, attentive to your business; at peace during the several motions of fortune, equitable and courteous towards your Domesticks, officious towards your Friends, charitable towards the Poor, obliging towards all the World.

See you nothing more fine in your riches and dignities, then being able to serve a greater number of persons; and judge that the services and submissions that men pay to you; and the friendships which all companies express to you, are no honour to you, and they are unjust, if you endeavour not to do more good then they do you, and if you love not at least asmuch as you are loved.

IX. MAXIM.

A mans pride shall bring him low, but honour shall uphold the humble spirit, Prov. 29.

PARAPHRASE.

GLory seeks humble spirits, and though they hide themselves, it will find them.

The

The ambitious who seek it shall be humbled. Whosoever would raise himself by pride, shall find nought but what he flyes, he shall fall into reproach and there he shall perish.

REFLECTION.

IN this there hath not been excepted, neither Men or Angels: The most lovely are the most despised and hated assoon as they become proud. Insolence mixed with their perfections and their vertues, form thereof, and I know not what, that is intolerable. That which in a dead man, is rottenes and stink, pride is in immortal spirits: they are every where insufferable; they are not at all regarded in Heaven, and on Earth but with horrour; both the one and the other World conspire to scorn and to hate them.

The conspiration is not less common to honour humility.

The admiration of men, the friendship of the Angels, the favours of the Son of God, all the gifts of the Holy Spirit, and all the honours of time and eternity, are for the humble. There are not now amongst us others Predestinate then these, we shall see no other happy in Paradise, Grace and Glory are their lot. The only and true secret, to be honoured is to abase a mans self. *Spiritum humilem suscipiet gloria.*

To think meanly of your self, learn and know well what you are. You shall not learn it in reading of Books, nor in hearkning to Masters. Your Conscience must tell it you, and make you to comprehend it. Ask it: You shall be humble assoon as you hearken to it, and that you give your self the leasure to consider, what it knows thereupon and what it will oblige you to believe and confess.

Humility wholly consists in saying from the heart, and with a devout and sincere sentiment, that you are of your self nothing but sin, frailty and corruption: and all the rest which is in your person comes from the Creator; And if you had in your birth any advantage above others and any natural qualities; These laudable qualities were not the price of your vertue nor the work of your hands, but the gifts of his providence and of his love: but in truth he hath done you many favours which increase yet every day, and your sins increase as much as they: And that these are the two most remarkable things in your life; The one, that your miseries have not hindred God from loving you tenderly and heaping of good things on you; The other, that so many kindnesses and so much love has not hindred you from being unthankfull, but have been so ever since you knew that he loved you.

Say

Say that from the Heart, think it sincerely, and let your humble and respectful looks, your gestures and motions, and all that appears outwardly of you carry the mark of this lowliness and of this inward contempt of your self.

Have in your conversation a modesty, which were the image of your innocent and humble Soul: have it in your Conduct at every occasion and with every body. In any place that you are, live and speak as a man who evidently knows his own unworthiness.

When that you are near God, at the time of Prayer and the Exercises of a devout life, if you would please him and deserve that he should chuse you to glorify you in his power, let your principal devotion be to represent to him how much you deserve that he should contemn you. In contemplation of his truths; confess yours: See your darkness in his Light; confound your self, tremble and lament. Unto what condition soever you may be raised by his Grace, never cease to adore him by all nullitys proper to a nullity that hath sinned and rendred himself worse and more miserable then he was eternally when he was nothing.

When that you are in business, during the exercise of your Authority, among the multitude

titude of those who seek after you and honour you, if you would that they should do it sincerely, shew them that you well know your self.

In like manner let it appear on your countenance and by the Conduct of your words and actions, that you are not ignorant, that in the midst of felicities and honours of fortune, as in the middest of the richness of a stately Tomb, you are nothing but a shadow, or a little ashes hid there under: that you hold before them the Rank of a Judge or a Master, but that before God you have no other but that of Nothing and Sinner.

Do not say it with your mouth, it is enough to believe it: but perfection is what I have said, to believe it and think it so well, that the thoughts of your Soul appear visibly marked in the modesty of your eyes.

These are in effect those thoughts, mark'd in that manner, which have rendred great men so lovely, and so powerful over hearts, when they have seen the sweetnesses of humility joyned to the force of their wit, and mingled with the splendor of their triumphs and glorious actions.

When you are in Companies where 'tis rare to find a man who knows himself, and speaks modestly and humbly, be ye humble, but take heed, that you are not so by affectation and vanity.

Do

Do not boast, nor blame your self: observe the Laws of Wisdom, say not of your self neither good nor evil. Do not you consider your self, as a more imperfect man then others; but as a Nothing of which there is nothing to say, and of which you must never talk.

Do not ask one to slander you; have only a care of being offended when one does, and endeavor to be humble enough to desire one should do it: Praise not those who ought to be blamed; content your self to condemn no body.

When you meet scandalous persons, instead of contemning them, learn from them, how much you ought to be slighted your self, and look on them as a mirrour which discover to you an important truth.

The shadow which you see at your feet, whilst the Sun casts its eyes on you and enlightens you, what is it other then a figure which represents your body such as it is at night, black and dark and such as it should always have been, if this Star had never appeared?

The miserable wretches that you find in this World, whilst that God sheds on you his blessings, and that he heaps on you happiness and wealth; What are they, but an hideous picture, where you are represented

such

such as you would be, if it pleased Divine Providence to abandon you?

Say then, you who are rich and happy and who want nothing, when you see on the straw a Begger cover'd with sores and diseases, dying of hunger and cold; say, Behold my shadow, there is what I should be, had it not been for the particular goodness and care which God hath had of me.

You who are wise and devout, when you hear the scandalous life of an infamous sinner spoken off, say likewise, There is my shadow, 'tis this that I should have been, and this that I should be from this day, if my Sun withdrew its Light, and if his Grace forsook me.

It is true that the life of this Person is scandalous and horrible: but it is your Image. Humble your selves and adore the mercy of God, who hath done great things in you.

X. MAXIM.

There shall no evil happen to the just. Prov. 12.

PARAPHRASE.

THE just and devout man enjoys always inward rest. There shall be no accident which hinders him from keeping himself in his duty and order, or excites him to disorderly motions.

Fear

Fear and sadness are storms which mount not to the region where he is elevated by grace. The noises shall Eccho thither, but Peace shall never leave him, and whilst his Soul shall be peaceful, in matters little to him that his fortune were troubled or his affairs disordered.

REFLECTION.

ACcustom your self to look on all that happens, without astonishment and without fear. When affliction happens fret not against God, and quit not your design of being eternally faithful to him.

Bear chastisement with respect and humility, and let not your courage and your vertue abate under the pain. Remember that God chastiseth those that are dear to him: & as a Father never finds a Son more lovely, then when he receives correction humbly and respectfully: So likewise doth man never please his Creator more then when he is humble, obedient and faithful in adversity.

There is no Man that endures not. No true Christian that endures not with patience. No true Saint that endures not with pleasure.

The beginning of holiness is to be calm and modest under the hand of God when he afflicts us: The perfection of it, is to be happy thereby, and to feel what the

Apostles

Ibant gaudentes a conspectu concilii quod digni habiti sunt pro nomine Jesu contumeliam pati.

Apostles tyed, when that going from before their Judges, charged with outrages and affronts, they gloried therein holily, and marched through the streets as in triumph amongst the reproaches of Christ.

There is, without doubt, the highest Estate of spiritual life: and I can say which the holy Fathers, that it is to see, that which is the most admirable to behold in the new and powerful grace of the incarnate word, To see a man, who in the midst of poverty, and the ruines of his house, enjoy in his Soul an heavenly rest, and hath no other complaints to make to those that visit him, nor to the Angels who contemplate him, but those of St. *Paul*, when he suffered; *superabundo gaudio*, joy overwhelms me, it surpasseth my pains and my strength.

Other Saints have had no other thoughts, they have always spoken of the times of affliction, as of the most happy and most desireable.

It is by afflictions that on Earth we resemble our Crucified Saviour, that we equal the Martyrs in Heaven, that we surpass the Angels in death.

To die and to suffer are the consummation of Divine charity: and this was the highest

highest sublimity of the glory of the Word made man; when he finished love on the Cross: amongst the pains of death, that he cried out, *consummatum est.*

The Angels cannot arrive at this good fortune, your devout Soul may. Aspire thereto, whilst you are mortal and capable of suffering. It is not enough to imitate the Angels, and to love: Do that which to them is unimitable; love in suffering and dying.

At least maintain your selves in this Condition by patience. That whilst sickness and poverty, or other miseries overwhelm you; let not your heart sink under its pressures, and suffer not that the disturbances and persecutions in the World should shake you, and bereave you of any of your inward repose.

Above all have a particular care of not letting your self be troubled by those pains, who have their first rise within our selves, and who are born of our corruptions, as are melancholies and scrupulous fears and the other torments of a weak and a fearful imagination. The most part of these hidden miseries within us, and incurable by humane industry; are no other thing then an inward night of thick clouds where the Devil forms, Spectres and Visions to affright us. Be

Non contristabit justum quid ei acciderit.

Be not amused nor so much alarm'd as to dispute or fight with these chimerical monsters. Wait only in patience the coming of the morning, which destroy them all without noise, and make known the mistake of your fear and disquiets. I speak of the Wisdom of God, which after these sorts of obscurities he implants in holy Souls.

Wisdom is the first Ray of the light of Glory, and the true dawning of the day of Eternity.

Doctrinam quasi ante lucernam omnibus illumino Eccl. 24.

It is this Aurora that disperseth all the dreams, fancies and ignorances in the Imagination of Man, who shall re-establish reason in its force and in its Empire, which renders truths apparent which makes duty and vertue loved, which reimplants courage, makes a coherence between the light and our hopes, and which appears on our Horizon; but to tell us, that the Sun comes to us assuredly; and that we are of the number of the Predestinated who shall see him.

Non contristabit justum quidquid ei acciderit.

Far be it from you to abate by secret persecutions, or by the ordinary accidents of fortune, to be troubled or disturbed, trouble not your selves, either at your sins or unforeseen relapses.

When

When you happen to fall into any fault, do not amuse your selves to cry and complain as a Child fallen into the mire. Withdraw your self gently and help your self in stretching your hand to mercy who offers you his. Weep, but hope, hate your malice and infirmity which have rendred you a sinner; hut adore the Wisdom of God who can draw his glory, out of that shameful and reproachful estate that you are in.

Learn that the most Divine action of his power and love is to change into good the evil that you have done. Whilst that you blush to see your self, contemplate with admiration, the designs of Love and Grace, that his Providence considers of, occasioned by your fault.

Fear his justice and flee it but never avoid it but by running to his goodness. Be ye touched with compunction, without being dejected; be you resolved to govern your self better for time to come, without being impatient, or despairing from what is past.

Although true contrition bursts the heart, it has yet somwhat of sweetness that bears it up, and which makes it known and distinguisheth it from a false repentance.

The two marks most certain that we are in that condition God would have have us, are Tranquility and Humility. Assure your self that every affair where there is too much

earnestness, although it be the most Holy, is done without intention to please God. All inspiration that causes disorder in you, comes not from the Holy Spirit. All grief for sin which carries you to despair, comes infallibly from the Devil; All mortification that renders you disobedient and proud, is the Council of your enemy.

All humility which makes you fear that there is no pardon for you, and that God despiseth your tears, is false and deceitful; it leads you to impenitence and the death of the proud and reprobates.

Treat your selves the most meanly and with the most severity you can. Humble your self, and confess that Holiness is above your courage, and that you are one of the most slack and ungrateful of men; but have not the humility of the damned and say not that Salvation is above your might.

Pray to God to give what he commands from you, and then offer your self to Him, and pray Him to command all that he please.

ARTI-

ARTICLE II.

MAXIMS

For the Conduct of the Wit.

FIRST MAXIM.

Buy the Truth and sell it not; also Wisdom and Instruction, and Understanding. Prov. 23.

PARAPHRASE.

ENdeavour to purchase, but take good heed you sell not that which is more worth than all the gold and silver in the World. Buy truth, but don't rid your self of Wisdom: part not these two vertues, possess both the one and the other.

Let Truth be in your words, and Wisdom in your thoughts, when that you judge of things, know them, and deceive not your self. When that you speak, lye not and deceive those that hear you.

Think wisely and speak sincerely. In one word, aspire to the highest and happiest estate that the Wit of man may be raised unto. Have the courage to believe nothing, nor to say any thing that is untrue. Be wise and

be sincere, *Veritatem eme, & noli vendere sapientiam.*

REFLECTION.

IT is a precious Grace, the grace of being sincere and not to yield to the violences of injustice, nor to its flatteries, when it would engage us to tell a lye and betray our Consciences.

Many have bought this Grace by their own blood, and have given for it what hath been most dear to them in the World: And if you have it not as yet, spare nothing to purchase it at any rate. That which you shall give is infinitely less worth then it. Fear not to dye, but fear to live with the reputation of a man without Word, and who loves the Truth less than a mortal life, and a miserable fortune, *Eme veritatem.*

Grave that Maxime in your heart that a wise Prince writ with his finger on the lips of his Son: *Rather dye then lye.* Hate a lye more then death: and although in Company men call it, the most innocent sin, and in the Palace, the most necessary: yet do you call it, the most shameful to nature, the most intollerable to a man of honour and Conscience.

Verbum mendax justus detestabitur.

Since

Since that you bear in your Soul the Image of the Truth of God, Take that for you, that *Solomon* said to the Kings, that whatsoever ornament you can give to a lye, it is very indecent in your mouths. *Non decet principem verbum mentiri.* Prov. 17.

It becomes none but the proud Angel who chose it for his character, and who began by it, when he would render himself the horrour of nature: and transform himself into a Devil. *Conscendam, ero similis Altissimo.*

The first proposition he made to the Angels in Paradice was a lye. The first word he spoke on earth, was another lye that he made to the Man. *Nequaquam morte morieris, eritis sicut Dii.* Gen. 3.

The first thought he had at his entrance into Hell, and the first design he took there to revenge himself on God, was to lye eternally. And the first promise that he made himself to comfort him in his pains, that all Men should lie also, and that he would find a means to spread his sin and his own corruption as far as the sin of the first Man.

An enterprize, alas, wherein he has been too lucky, and wherein he succeeds this day six thousand years! Who is the Man that lies

lies not à Children do in the Cradle, The Philosophers and holy Men, in the Schools of Wisdom, and even on the Throne of Truth: Men do it in every condition and every age. Among all those who have sinned in *Adam* and who have been able to speak, there is not one who has not lied, and who hath not born on his tongue this Image of the Devil.

Remove à te os pravum & detrahentia labra sint procul à te, Prov. 4. *Viam pravam & os bilingue detestor.* Pro. 8.

Leave it not upon yours. Tear away all the remains of this unhappy inclination; detest this fatal sin. Politicians make it their study, many make it their pastime and others their trade. Make you of it what all great Men have, the abomination of your heart: look upon it as the unworthiest crime, and the most infamous accident which can happen to a noble Soul.

But if it be shameful to lye and deceive, it is no less to be deceived by lyars. Freedom (or openheartedness) and sincerity are vertues of great price. Possess them, but, to have them don't sell prudence.

'Tis a light as necessary as your eyes, keep it well and consider that you live in the night.

Treacheries, præcipices and darkness are

on the Earth. Tread not thereon without being inlightned and seeing where you are, and what is about you.

You see there abundance of giddy fires and lighted exhalations, take heed you take them not for torches: and mark that, among your Maxims, That the misfortune or affront most to be feared of humane Wit, is to follow counterfeit lights and to be made the sports of cheats and Hypocrites.

Know those men who treat with you or who approach you: have the skill to read in their heart, when they speak to you: and by things they tell you, to understand those which the dissemble.

Distinguish true modesty from the false, and do not suffer your self to be surprised. saith *Solomon*, by a sort of people, who under their modest looks, and their sweet and devout voices; carry in their Souls, seven sorts of Poisons to shed into yours.

Quando submisserit vocem, ne crediderîs ei, quoniam septem nequitiæ sunt in corde illius. Prov. 26.

Know what a prudent man in business ought to know, and all that he ought to know, to keep at each meeting and in each company, the rank of a Man of honour, incapable to deceive or be deceived.

At least be not ignorant of the four most ne-

necessary things, though ordinarily the most unknown and the most hidden. Your own defects, the thoughts of Men, the secrets of Nature and Truths of God.

We have within us, by the benefit of Providence and Grace, Torches to help us easily to know and discover those things.

We know our defects and miseries by the Light of Conscience.

The thoughts and intentions of Men, by Experience and Judgement.

The secrets and wonders of Nature, by the Light of Philosophy.

In fine. The greatness of God and the Mysteries of Religion, by the Light of Faith.

But the happiness to which you ought to aspire, is that Wisdom should be the fifth and Soveraign.

Non extinguitur in nocte lucernaejus. Prov. 31.

For as these Torches may sometimes go out, the employment of Wisdom is to keep them always lightned; and to have a care, that the day be never wanting to us, during this night and these dangers.

I say too much if you will meditate, you shall find all in these two words: *Veritatem eme, & noli vendere Sapientiam.*

II. MA-

II. MAXIM.

Be not Wise in thine own eyes. Fear the Lord and depart from evil. Proverb. 3.

PARAPHRASE.

BE not wise, in such sort as can make none believe that you are wise but yourself, and do not make to your self a Wisdom, of which you would be the Author, and that you would draw from your own Wit.

Remember that there is no other but the ancient and true, which is to fear God, and to do nothing contrary to the Laws of Conscience and Reason.

REFLECTION.

LEt it never enter into your mind, that you are a man of merit. Be you the only person, who neither knows, nor speaks of your own worth.

Ne sis sapiens apud temet ipsum.

Whoever knows that he's wise, shall not be so long, and as soon as he says he is, he is so no longer, and perhaps never shall be more.

Man ought to be ignorant of his perfections, at least he ought not to consider them.

Since that we are of a ſpiritual nature, it is neceſſary that our actions of eſteem and friendship should regard ſome body beſides our ſelves.

Let us be affraid of pleaſing our ſelves, for fear we pleaſe none but our ſelves; and if we would be loved, have a care of being ſuſpected, to believe that we ought to be ſo.

In fine, our eye and our tongue, are no more for us, then our heart. To ſpeak of our ſelves is no leſs folly then to ſpeak to our ſelves. To look on a mans ſelf is ſcarce more worth, then to love a mans ſelf, and perhaps, it is as dangerous for one to know, that he hath ſomwhat good in him, as to be ignorant of what he has that's evil.

It is of the vertues and beauties of our Soul, as the deformities and nakedneſs of our Body, we ought to hide them from our eyes. It is not a thing leſs criminal to fix the ſight on the one then the other. All theſe aſpects make immodeſt looks. Bashfulneſs and honeſty turn away from it, and nature equally blushes at them.

III. MAXIM.

Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength. Eccleſ. 3.

PARA-

PARAPHRASE.

ENdeavour not to attain to that which is above you, nor to comprehend mysteries which are above your understanding. Content your self to know what God commands you and is necessary for your salvation. And touching his works natural, look on and contemplate what he exposeth thereof to your eyes. But undertake not to discover, what he would should be unknown.

REFLECTION.

THe excellency and the skill of a fine Wit, when it contemplates this World, consists not in knowing and seeing better then others, which cannot be either seen or known. But better to know and better to admire what he doth see, and what Providence hath discovered.

When an excellent Artist considers a piece of Painting publickly exposed, he does not glory in seeing there, what was to others invisible. The simplest and most ignorant see all the fine strokes in the workmanship almuch as he; but they see them not as he sees them.

His advantage above them is, That in seeing he remarks them, and by his reflections he knows and sees that in his mind, which

those see not by the eyes of the body, and that which enters not into their blind understanding.

When a wise Philosopher contemplates the Sun and the Stars, and that in these incorruptible Lights he sees some glimpses or shadows of the beauty of the Creator, he sees nothing but what the Profane and Atheists see clearly, and what they behold as well as he.

But to behold and to look, is a small matter, the Eagles do it. That of importance is to observe and remark; it is this, that ungodly Men do no more then beasts do.

These shadows of Divinity and other marvels which enter into their outward senses, go no further: Their brutish and ignorant Soul knows nothing thereof.

The part of a wise Man is to discover to his understanding all that nature discovers to his eyes. He sees nothing that he minds not. And it is in that, that consists his difference from other people, and all the glory of his knowing and sublime Wit.

It consists not, as I have said, to see or know things impenetrable. That which providence hath been willing to cover and to keep hidden, is equally so for all men. Philosophers who seek it, are neither learned Men, nor Artists, but when they shall not find it;

True Philoſophy is not to enquire; and in queſtions where one muſt of neceſſity ſay (I know nothing on't) thoſe who ſay it ſooneſt, and who do not ſtudy twenty years to ſay it, are the moſt wiſe and moſt happy.

IV. MAXIM.

Thou ſhalt not truſt to thy own Prudence.

PARAPHRASE.

WHen you ſeek the truth, believe not your own ſentiments, nor do not rely on your particular thoughts. Fear what comes from you, and which is new, and take heed of making thereof, rules of Philoſophy and Maxims of Conduct.

Draw from your Prudence what Light you are able: but try it by Lights more ſhining and ſure then yours. When it ſhall enlighten you; have other Torches to enlighten that firſt and never go in the dark and near to præcipices with it alone.

REFLECTION.

NE innitaris prudentiæ tuæ. A Lyar doth not always lye, but it is always imprudence to truſt to his word: Although our reaſoning ſomtimes doth not deceive

us; we never fail to be blame worthy when we hearken to it, and that we take for certain truths, What we know not but from it alone.

This particular reasoning is not in man, but to betray him and to lead him to his ruine. 'Tis it, that produces ignorances, errors, impieties, false Religions, false Philosophers, and that forms these by paths and deceitful ways where we see many people to wander.

Some enter into these ways by simplicity: but most by pride; They believe that Wisdom & Justice would that they went on that side, because their own reasoning leads them there.

But they follow a strange guide. Beasts are lead by their passion. Fools by their arguing, and wise Men by reason.

None will profit by the misfortunes of others; Although each Philosopher, during the disputes cry with all the endeavours of his voice to warn his friends that their reasoning deceives them; each will believe that his will not deceive him; and each hears it as his Master: there is no authority that overweighs their own; nay, even of the Gospel nor experience.

The Proud respect nothing but this unhappy prudence, and it happens more then once in an age, that a little Philosopher undertakes

takes to examine Religion, or to reform the Elements and overturn the World; because 'tis the dictate of his reasoning so to do.

A wise Man in reasoning with himself, according to humane thoughts has never learnt any thing certain, but that his arguing was blind; and that he never drew any other profit thence, then to say to himself. *Ne innitaris prudentiæ tuæ.*

V. MAXIME.

Wisedom standeth in the top of the high places, by the way in the places of the paths. She crieth at the gates, at the entry of the City. Unto you, O men, I call, and my voice is to the sons of men, Proverb. 8.

PARAPHRASE.

WIsdom speaks upon the Mountains, and in the high ways, at the gates of Cities, in the midst of the streets, and in all places where it finds most people. There it infuseth it self on the tongues of the people; and it makes use of their voices, to the end it might make it's self heard afar off and to speak more strongly: *Supra viam in mediis semitis.*

It is there, that the curious who would learn it's Doctrine, and who aspire to be the

Oracles

Oracles of their Nation, and Masters of Science in particular Universities ought to go. *O viri, ad vos clamito.* O Philosophers, 'tis to you that I direct my words, if you will be truly wise, come and hearken to me, when I teach truth in the assembly of men.

REFLECTION.

WHat one calls here the People is not a heap of little folk, but a mixture of all men who speak naturally without study, and without artifice, and without a Conduct of any acquired Science, and of any reflection.

The voice of this People, and the voice of Wisdom infused, or to say better, the voice of the instinct, which is impeccable, and which hath always been the true Master of Philosophers, whereon consider the 3. following words.

1. That our business during this life, when God has given us the Wit, is to study, and to apply our selves to know the most hidden marvels of nature.

2. That the business of the Creator, from the day of our birth, is to teach us himself and to engrave on the chiefest part of our Soul, the first principles, the chief and fundamental Truths of this natural Philosophy.

3. That the business of the instinct, is to make

make those so remote Truths to approach to our senses, that we may be the better able to know them. To put them on the tongue of people, and to tell them to us by the general voice of all Nations.

What Nations say, and what they have said by common consent in all ages they have said it, being driven by this instinct, and who makes it say nothing, but what he finds written by the Spirit of God in the spirit of all Men.

In one word, it is the voice of the Holy Ghost in Christian Theology, and the voice of the Conscience in the moral, the voice of the instinct and of the people in the Physick. 'Tis it, which pronounceth the decisions and decrees inconteſtible.

The people are ignorant and blind but well led: It understands not what it says, but it speaks Truth: and our glory in studying or in teaching is not to correct it, or to speak otherwise then it, but to explain its words, and to understand them, better than it understands them it self.

It is on this public and universal voice, that the wise Philosophers ought to support their Science. Before arguing on any visible thing in the world, they ought to interrogate, this great Ignorant called, The people, and to hearken how they talk in the streets, that they might know how they ought to

speak

speak in the Schools, to the end that upon that Answer, as on a Divine principle, they might establish their propositions and the works of their particular Doctrine.

Follow this Council and stop at this Maxim, whatsoever the bait may be that invites you to take others, do not quit it.

If to be Author of a new invention, instead of building on the Earth, you would build in the Air, you shall build nothing but follies and ruins. If for the better setting of new thoughts in order that come to you, and to form a wondrous Philosophy, you think it necessary to give the people the lye, and to say, The fire has no heat, nor the snow whiteness, nor other quality; That the Earth is not immovable; That a Beast is no living Creature; That the Soul of man is not immortal: if you would that these should be the principles contained in the great Volumes of your marvellous Philosophy, all your wonders shall be but dreams of impieties and ignorance.

VI. MAXIM.

There is a way that seemeth right unto a man, but the end thereof are the ways of death, Prov. 16. 25.

PARA-

PARAPHRASE.

MIstrust your self and your own judgement: but don't trust all sorts of persons. False Maxims and evil Councils, enter easily and sweetly into the spirit. Fear them, and leave not your self to be lead by men who go out of the common way.

There are paths in the spiritual life which appear fair, & one sees therein many things, that make men believe, that they are shortest to arrive to holiness; but it is dangerous to follow them: and they are ordinarily those, which lead soonest and most certainly unto death.

REFLECTION.

ONe ought not to be astonished, at finding here below such paths as these, since one finds there, proud Men and Hypocrites.

The unavoidable blindness and common to all proud men, is to perswade themselves, that they see spots in the Sun, errours in the Doctrine of the Church, and abuses in its Conduct.

And that which is yet worse, is, That driven by the zeal, that the illusion inspires them with, they undertake to wipe out these

spots

spots and to correct those errours. Nothing which the hand of God has made seem to them finisht; but when they have changed something or that they have given the last stroaks thereto.

'Tis thence that all the changes in the exercise of Devotion comes that we so often complain of, and from thence all these particular ways of repentance and salvation where each one runs, drawn by the splendor of novelty, and where each seeks to wander and to perish.

There doth not appear presently in those ways, but of footsteps holy and right, seemingly marked by the rules of the Gospel and by the actions of the Apostles; But, *Novissima ducunt ad mortem.*

Novelty is a way that leads to the eldest sin, that is, Apostasy, and to the last of evils which is impenitence and despair.

The cause why so many fine people are seen in this way so fatal, is that the Devil has always gone there first.

All Devil as he is, he hath I know not what, which pleases the Woman when he counterfeits the devout one, although Heaven and Earth could tell her, she must run after him.

And when the Woman is seduced, she has I don't know what, that bewitches the man. Each man does what *Adam* did, The wisest run after her.

And

And when wise Men begin to wander and to loose themselves, there is then neither blind nor fool that follows them not; and that believes not that it is Wisdom to imitate them and to perish with them.

One sees people run from far to enter into this dangerous way, and to go where example and hypocrisy draws them. Our Souls are tyed to one another by certain invisible chains and it is thereby, That the poison of the Serpent, without being able to be seen or stopt, spreads it self in the hearts, and that it carries throughout corruption and death.

All the new fashions of saving ones self, are the inventions of him who would that the Saints should be damn'd. *Est via, quæ videtur homini recta, novissima autem ejus ducunt ad mortem*

VII. MAXIME.

Inquisition shall be made into the Councils of the ungodly. Wisd. 1.

PARAPHRASE.

AS the ungodly fear Men, although they fear not God; When they have any doubts to propose, on the mysteries of Religion, they propose them to themselves, they ask secretly their spirit, from whence he knows

knows that the World has been made by a Creator; and that after Death there is a Judgement, a future Life, an Hell, an Eternity, &c.

REFLECTION.

THe little questions of worldly Philosophy are not far from great. It is by these that one suddenly learns to render himself a Master in Impiety, and to propose to his heart, and to his disciples boldly, doubts scandalous and against eternal truths.

The Maniche who askt his friend, If it is God who made the Flyes, is very near asking, if it is God who hath made Man.

One *Frederick*, who asks of the Societies and Philosophers of his Court, if the Birds are living, will quickly ask himself, if the Angels are so, and if there are immortal Souls?

It is fine in an assembly of the curious to do towards the souls of Bulls and Elephants, what they do about stones when they burst them, and to shew that under the false appearance of the Unity, they are but multitudes of grains of sand, and of heaps of dust: But at the rebound of these academic conversations, it is that the *Democritus's* and *Metrodorus's*, have in their solitudes proposed to their Conscience, other prouder questions, and

and to maintain to it, That all the great things of the Earth, and even those of Heaven, dreaded so much by people, are not great Bodies, nor great Spirits, nor great Divinities: but great assemblies of little Nothings; and that there are not in the universe three things truly united, as those of Atoms and Nothings arrived to the last estate of an indivisible smallness.

Have a care, dangers are pleasant to youth and folly. Be Wise, and follow not Masters who to go establish their School on the brink of præcipices.

Withdraw your self as far from thence as you can, and although this brink seems firm, remember there are none but blind men, who will stay on a place where there needs but one puff of wind, to drive them to the bottom of an abyss.

It is true, that those who lead others into these dangers, when they explain themselves publickly, have expressions and terms, which are like choice colours and proper to paint innocence and truth on the gate of a House where they are not: But their Philosophy is no better.

To be wise and bold Philosophers, or for us not to be Criminals, is very little less then to speak correctly, and not to speak any thing that one can accuse: the point is, to do in such sort, as that our innocent and unre-

provable

provable propositions may not give cause to believe, that our thoughts are worth nothing.

It is of Sciences, as it is of words. The most dangerous are the chastest, and the most modest, when that under the vail of their modesty, they find themselves the propereſt to convey corruption into the heart, and to make them understand, that they may think well of things, of which the Teacher durst not speak.

Have not the curiosity, to know the way of your ruine, and go not to School to learn to perish, nor to learn there, to forget what you have learnt and known from the Cradle. Have the happiness to bear the evident mark of a Soul well-made, and of a Wit well brought up, which is not to be pleased with any Doctrine, but that which serves you, to know God, and helps you to love him.

VIII. MAXIM.

The way of a Fool is right in his own eyes: but he that hearkeneth to Council is wise. Prov. 12.

PARAPHRASE.

THe senseless Man believes, that his Conduct is good, and he will have no other

other Judge than himself. The wise Man distrusts his own judgment. As he learns what he ought to believe, from the sentiments of the Church; so he learns what he ought to do on each occasion, by the council of his friends.

REFLECTION.

THere are but these two Lights that are faithful, and that we may be able to follow safely, amidst the darknesses which surround us.

The greatest Wits have gone astray, in following themselves. The meanest and most ignorant, have never done it in following the Gospel. When one hearkens to his own prudence, for enlightned as much as can be, one often fails of being happy in his attempts: But in the hearkening to the council of friends, one is always praise worthy.

Fortune may trouble the success of our actions wisely managed, and with council, but it cannot rob us of the honour of it.

It is success enough in a design, to acquire the glory of having acted discreetly therein, and the reputation of being wise.

IX. MAXIM.

When he speaketh fair believe him not, for there are seven abominations in his heart.
Proverb. 26.

PARAPHRASE.

When there is danger for Consciences in a City, and that there runs any noise of a new contagious Doctrine, don't leave your self to be deceived by its sweetness nor its lustre. Distrust words that please you, and devotions that astonish you, much [illegible]. A devout voice, a pale and a dejected countenance, a simple and a reformed habit, mysterious words: mortifications exemplary and too apparent, are vails proper to cover the poison of Hell, when they are brought into company, and distributed to the curious.

REFLECTION.

The primitive Christians were excused, when they suffered themselves to be deceived by appearances of holiness, and perhaps we could excuse some innocent women this day, when we see them admire the look of an Hypocrite that counterfeits the Reformer.

But since one has known by six hundred years

years experience, that the archest Hereticks and Anti-christs of each age, have begun their life of Seducers, by a life of Alms and fasting, and by an extatick Devotion; there can happen nothing more shameful, to Men of Wit and Judgment, then to take a dogmatist or a cheat, for a Prophet: and although he preach manifestly against the Church of God, to believe nevertheless that he comes from Heaven, because he does Alms, makes long Prayers, and hath the secret of painting modesty on his countenance.

Ne credideris ei, saith *Solomon*, who ever he be that meddles with Divine mysteries, were he one come out of the Caves and the greatest severities; were he, as saith St. *Paul*, an Angel descended out of Paradise; were he, as saith Saint *Cyprian*, a Martyr stretched on a wheel, and suffering for the Name of the Saviour, all the pains of a cruel and infamous death; If from the top of this wheel, he witnesseth, that there rests in his Soul any thoughts or opinions contrary to the sentiments of the Church, he is an Apostate and a Reprobate. You are one your self, if you render your self his disciple; he damns himself in dying the death of the Saints, and you damn your self in hearkening to this Martyr of Jesus Christ.

Si occisus pro nomine Christi, fuerit ab unitate divisus, coronari Nec perveniet ad Christi praemia, qui relin-

relinquit Ecclesiam Christi. *in morte non poterit.* Whosoever believes not the Church, is out of the Church, and whosoever dies out of the Church, although he die between the hands of Tyrants, dies out of the number of the Predestinated ones, he hath no portion among the Elect of the Son of God. *Alienus est, profanus est, hostis est: habere non potest Deum Patrem, qui Ecclesiam non habet Matrem.*

In one word, *Fili mi*, saith the Wise man. *Si te lactaverint peccatores, ut acquiescas eis.* Whatsoever sweetness and whiteness there is in the Milk, take heed of taking of it when they are poisoners that give it.

It would be an horrible phrenzie, if because you are counselled to beware of this Milk so dangerous, that you should desire to taste it, and if in the same hour, you should do it, in despight to those charitable persons, who prayed you not to do it, and who would oppose this unhappy design.

'Tis nevertheless the strange and inconceivable fancy: or the strange Devil of many. Assoon as the Church declares to them that there is the poison of Hell mixed in any Doctrine; and by an holy charity, adviseth them to renounce, and to avoid those who teach it; from thenceforth they feel themselves drawn thither ward, and there

there they run, as to a precious Doctrine, worthy to be known and maintain'd, in despight to the Holy Spirit of God, and in despight of all those who persecute and condemn it.

Be you not of their number, but reflect young man as you are, that its time for you to be wise, since you judge it is time to speak of holy things, and that you say your sentiments thereon in company and in the Schools.

At least respect the dignity of your Soul, formed after the Image of the Wisdom and of the Holiness of God; and profane it not so shamefully, as to be willing to take for his Gospel or his Philosophy, all the novelties that fools are pleased daily to invent and propose in their discourses.

X. MAXIM.

He that walketh uprightly walketh sure: but he that perverteth his ways, shall be known. Prov. 10.

PARAPHRASE.

HE that walks plainly and sees where he will go marcheth with assurance, but he who counterfeits or wipes out his steps, shall be known. In hiding his crafts one hides

not himself. Dissemblers and deceivers bear in their faces the character of their Genius. It is sufficient, to see a Traitor, to make you distrust him and fear him.

Life is found in the public ways of righteousness and fidelity: but crooked and hidden paths lead to death.

REFLECTION.

TAke good heed of entring into any of these paths, and of following the company who walk in those dark and by-roads.

Banish from you craft, dissimulation, and lies: have no vail upon your heart, and engage it not in the intrigues of dangerous affairs, and criminal parties, where there is need of being cover'd.

Be you glad, that nothing hinders it from being seen, and remember that the fairest and most excellent of things, have no better policy to gain men, and to merit their esteem and friendship then to shew themselves.

If there be beauty in your Soul, it cannot have too much day; and you ought to assure your self, that one will have so much the more respect and love for you, as you shall have of freedom and sincerity.

It is true, that silence is necessary on many occasions, but you must always be sincere and courteous. You ought to retain some thoughts

thoughts but disguise none. There are ways of holding ones peace without shutting up the heart; of being discreet, without being dull and silent; of hiding some truths without covering them with lies; of being faithful to his friends, without deceiving others, and without betraying his Conscience.

In fine, it is a great advantage to thrive in the World, and to have the reputation of telling nothing which ought to be secret, or was false.

XI. MAXIM.

A wise man feareth and departeth from evil: but the fool rageth and is confident. Prov. 14.

PARAPHRASE.

IN troublesome occurrences, and in affairs where danger appears, that wise Man is fearful. He shuns the misfortune by turning out of this ill passage and in taking a further way about. The indiscreet Man he matches without fear, and falls without possibility of help.

REFLECTION.

IT is true, that when difficulties present themselves, if a Man can succeed by courage, and overcome them boldly, t'is the most glorious and most short: but the most shameful of misfortunes is to perish by rashness.

A wise Man in all occurrences, ought to know more ways then one, or to remember, there is more then one time. One drowns himself to day, where to morrow he can walk dry foot. And it is a fine art to manage happily and diligently ones affairs, and to be able to stop himself and be quiet seasonably.

XII. MAXIM.

Every prudent man dealeth with knowledge: but a fool layeth open his folly. Prov. 13.

PARAPHRASE.

THe principal Law, which natural, as well as supernatural, and Divine prudence imposeth on us, is to confer as often as we can with friends of most insight and to help our selves by their remonstrances; to see what ought to be seen in our affairs and designs. Whilst passion keeps our eyes fixed,

fixed, on the beholding that at which we aim, we see not that which follows us, or is about us.

Our faithful friends, better inlightned then our selves, make us to see that; and it is in that, consists the extream necessity of their presence, and the most important office of their friendship.

REFLECTION.

WHen folly is entred with pride into a great Spirit, the most evident mark that it is there, and the most certain presage, of the misfortune of that man, is, That he can no more ask, nor suffer that council be given him.

The wise Man attempts nothing without having first known the sentiments of his friends, and discoursed of his affair with discreet and judicious persons. And even his Maxim is; That on occasions where deliberation is necessary, if he fails of other Counsellors, it is a wiser action to deliberate with an ignorant man or a fool, and to make him speak, then to hearken only to himself, provided always that there be no danger concerning a secret.

Whosoever he be that speaks, he profits of what they say to him. It is an errour, not to be willing to ask, but Men of great judge-

ment and reputation. A man of wit hearkens to what the least of the mean people say, and he judgeth not this to be loſt time, that is ſpent in hearing them diſcourſe of the difficulties of a buſineſs.

By one of the moſt marvellous ſecrets of nature, he knows how to draw from each of their propoſitions, ſome ſpark or ray of Light; and from theſe little Lights put together, he gets ſo much day as is neceſſary to Conduct him well in his undertaking.

Innocens credit omni verbo, aſtutus conſiderat. Prov. 14.

One is always wiſe in hearkning unto Councils: but not always in following them. To follow them without being willing to conſider them, is not to ſerve a mans ſelf of them; But 'tis to obey them, and to render himſelf indiſcreetly a ſlave to him who gives them.

The ordinary fate of weak Wits, when they are raiſed by fortune, to ſome rank of authority, is that they perish by their Councils.

The multitude of confidents, doth about theſe infirm and blind powers, as a multitude of Phyſicians about a rich patient.

How faithful ſoever thoſe intimate friends whoſe ſentiments you hearken unto may appear, take heed, have an eye at their hearts and

and penetrate their intentions, when they speak to you. MAXIM VI.

For, Alas! how many sellers of evil councils, are there about a man, who has means to buy them? And how many businesses undertaken by such kind of councils have ruined the undertaker, and enriched the Counseller?

The custome, or the Maxim of the wise Man, when one brings him advice, is to hearken to them, and to receive them civilly, as a friend; to examine them as a Judge, and to execute them as a Master.

When he does, what one hath counselled him, he follows not the opinion of another, but his own.

Good Councils appertain not properly to those, who invent them by their Wit, and who propose them, but those who consider them, and chuse them by judgement.

In one word, one of the most inviolable rules of prudent and experimental policy; is to examine others, on his own affairs and the resolutions that one has taken; and to be assured that in such occasions, the most clear sighted men become blind, assoon as he is alone.

The senseless Man sees nothing, because he thinks that he beholds all things in seeing himself. *Via stulti recta in oculis ejus: qui autem sapiens est audit consilia.*

IV. MAXIM.

He that is of an hard mind rusheth into evil.

PARAPHRASE.

HE who hath a Soul hard and inflexible, and who keeps himself stubbornly tyed to his own will, or refuseth the Councils of others, without being able to be perswaded by reason or admonitions, nor bent by tears, nor forced by threatnings and by fear, shall fall into misery and drag thither much people.

The extremity of evil is, when this conceited Man thinks to be wise, and that to let all go to ruin rather then to blot out a word, or let go a capricious resolution, is to edify the publick and to obey his conscience.

REFLECTION.

CONstancy ought without doubt, to be put among the most laudable and chief perfections of humane Wit; but its name and its colours, serve often to cover our natural hardness, and to make it to be put in the rank of vertues and heroic qualities.

The

The true constancy, consists not in willing firmly what we have justly and wisely resolved: It consists in willing always what Justice and reason requires of us.

Many designs are good in one day, who are not in another, and it can easily happen; That what was yesterday deliberated and appointed by Wisdom to be done, would be folly to execute to day.

The wise Man is constant and firm; his Soul is immortal and invariable, but his resolutions are not so. As they are bound to circumstances, dependant on time and fortune, they ought to be changed, according as the changes and motions of the World take away from them the conformity they had to reason.

It is the duty and perfection of a Cock on a Dial to be always steady, without ever changing of place; but this should be a great disorder, if its shadow stood still also.

It is true, that our reason has no honour, nor advantage above mortal things, but as it hath of firmness and immortality more then they. Yet it should cease nevertheless to be reason, and to be the living Image of the Wisdom, and eternity of God, if its designs were unchangeable.

I have said it, and I have resolved it, it shal be done then, whatsoever shall happen; see, there's the Wisdom of God, the sin of the

Angel, and the folly of man amongst the most ridiculous fools, there are certain little Wits, which spread themselves, that they might be enlarged; and who think that it is to measure themselves with the Wits of the first rank; and to become Heroes and invincible, is to render themselves inexorable.

On each new occasion we ought to review our resolutions, and consider if prudence gives us not new orders, and if there is nothing to change in our wills.

This new order, perhaps may be on the part of this prudence, To secret our feet a multitude of persons beseeching, and a multitude of new tears, worthy to touch and to soften the heart of Man.

Tenderness destroys neither constancy nor courage. Gold hath so much the more splendor and force, and is so much more perfect and pure, as the fire has softned it.

Our noble Soul is never more noble nor never more courageous, and more Divine, then when it is made tender by a just compassion, and comforts the Angels and Saints in pardoning a criminall, or in quitting any resolution, of which the severity would be a public affliction.

The

The Glory of being conſtant coſts us very dear, and its but little different from an unhappineſs, if it procures us the reputation of being hard and pittileſs.

Qui mentis eſt duræ, corruet in malum. Proverb. 24.

ARTI-

ARTICLE III.

MAXIMS

For the Conduct of the Heart, and its Passions.

The first MAXIM.

Let thy mind be upon the Ordinances of the Lord, and he will establish thine heart. Eccles. 6.

PARAPHRASE.

THE best Maxim that you can observe in regard of your Heart and its passions, is to look upon God, and apply your self to know his Will, and to yield an inviolable and a faithful obedience thereto. Then will God give you a Heart, which shall be a present worthy of his magnificence and his Power, and which, as that of *Solomon*, being stretcht beyond the borders of the Ocean, shall have immensity for its character.

Dedit Deus Salomoni latitudinem cordis sicut arenam quæ est in littore maris. 1 Reg. 4.

RE-

REFLECTION.

ONe of the moſt ſhamefull, and ugliest deformities, that can happen by defect of nature, is to have a ſtreight heart.

Thoſe who have it in that manner, although the world adore them, are yet contemptible. Where the Heart is little, the reſt is ſo likewiſe, in deſpight of fortune.

It is thereby that we meaſure men, and it is thence, wee judge that in a Citty, the moſt numerous part of the inhabitants ought to be called little people.

Others who are elevated above thoſe, are not ſo by purple, nor ornaments. If there had not been great courages among us, there had never been Princes. Men have not made them Maſters of the world, but becauſe they found hearts as great as it.

The heart of thoſe men, *Ipſe dabit tibi* is the heart which God *Cor.* gives. Behold and aſpire.

Endeavour at leaſt, to frame your example to his, and to mark upon your actions, ſome ſtrokes of his character, which is, as I have ſaid, a goodneſs magnanimous and bold.

Have courage: doe nothing that can be able to wound your reputation, or your Conſcience: love honour, and obſerve its

two

two lawes, of being incorruptible and fearless.

Permit not, that avarice, or any loose hope, render your soul a slave; let the love of your duty alone be the ground of your actions.

Possess your liberty and enjoy the right proper to God alone, to doe nothing by constraint or interest. Be you independent as to mortall things, disingaged from your passions, raised above the favours, the promises, and above the threatnings of fortune, invincible by violence or flattery.

But joyn to this firmness of spirit, all that you can of sweetness, and the graces of a good nature.

Without looseing any thing of your vigour, endeavour to become by love and good will, that which Gold, the firmest of mettals becomes by the fire, tractable, and capable of receiveing all sorts of shapes.

Let each find his humour in you, without finding his faults there. Accomodate your selfe to the inclinations of persons, to their customes, their affaires, their sentiments; and feare not undervaluing your selfe by this complaisance. Remember, that to appear most noble, and to keep the first rank of honour in Company, is to be the most ready to doe, all that Civility requires on every occasion, and most proper to doe it, with a good grace.

Tis

Tis true, that your humour, to be the humour of a wise man, ought to be alwayes equal, and always the same, but this laudable evenness consists in being constantly of the humour of others / and to conform your selfe to the condition, wherein you find their soul, in the various accidents of mortal life.

Know you what comforts them, what afflicts them, what toucheth them, and be you your selfe touched thereby: as of things which are common to you.

By a true sympathy; feel you their pains, and make them see on your countenance, and in your words, the marks of this generous conformity.

Observe worthily, and faithfully, the rules of friendship; and judge that the immense greatness, of a noble soul, consists in its being present by its cares, and the application of its thoughts, to each part of the Dutyes, that justice and friendship prescribes to it.

It is no great vertue to love persons, who please you by the splendor of their fortune, or the fair qualities of their witt and nature.

But tis so, when you love those truly that you love; of any humour or any condition that they can be.

Have here in the sentiments of *Solomon*. That which was particularly admirable in his

Con-

Conduct, was, that the precious friendship contracted with so many Princes, as he knew in the world, hindered him not from having a tender affection, for the officers of his court, and even for the meanest of the slaves that laboured in his house, and of whom he knew he was beloved.

Si est tibi servus fidelis, sit tibi quasi anima tua.

He beleeved that the fidelity and love of servants, can not be justly recompensed, but by the love of their master: and that the heart of the meanest of men, when he loves his King sincerely and without interest, is not less worth then the heart of a King.

He looked on himselfe as their father, and one of the finest exploits of his wisdome and faithfulness, was to have so done, as that no body entred into, or dwelt in his house who was not faithfull, and that no body went out thence, who was not rich.

Their fortune entred into the number of his own affaires: hee even felt his owne felicities cease to please him, when he saw any of his Domesticks, who seem'd to have no share therein, and who carried in his eyes any mark of sadness or disquiet.

Let your Principal and first businesse in the exercise of your charge be, to assure your selfe of the good will, & to deserve to be loved,

loved, of thoſe, who ought to obey you.

Whatſoever name of Prince, Lord, or Magiſtrate, that you bear in a Province or City, believe this, That you ſhall not have any power, nor be really the Maſter of any thing, but when you ſhall be the Maſter of Hearts.

But obſerve, that to be beloved of the people, the firſt leſſon is, in loving them, love nothing but their perſons, ſeek nothing elſe by your goodneſs towards them, but the pleaſure of obliging them without intereſt, and the honour of loving them ſincerely, and that without hope.

That of feigning love, is a wicked trade, and by acting the part of a friend on the ſtage of the World, by promiſes and comical civilities; A Man learns nothing, but to deceive and betray himſelf. In the art of gaining hearts the great ſecret, is to love naturally, and that without art, without reflection it ſelf, and (if I might ſo ſay) without vertue.

Love is ſo much the more powerful over the will, and ſo much the more vertuous and more admirable, as it doth without vertue the good it doth, and follow nothing but its inſtinct the nature.

Divine charity it ſelf is not perfect, but when

when it is transformed, into the nature of the charitable person, and that it is become his inclination and its weight.

Furthermore, let clemency be inseparable from your person, and let it enter into all your Councils. Be severe in words and actions, when you must be so: but then, have you another tongue and other hands besides your own. Employ not your hands, but when you must distribute favours, and let not your tongue serve you but to pronounce edicts of mercy and love.

Take not those for enemies, who are sincerely afflicted for having displeased you. And when its necessary to punish any guilty person, do not give him time, if possible, to repent before your face, and have recourse to your goodness. If his tears and his grief prevent you; believe that you have lost the rights of your anger; and endeavour to imitate the Master of Kings and Judges, who cannot punish sinners but in the time that they are proud, and who doth not make the misery of any one, to continue eternally, but because they love eternally their malice.

31. MAXIM.

Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4.

PARAPHRASE.

LEt your greatest care, and your chief business be, to keep your Heart, because it is the first spring of life.

When that finds it self in disorder, the rest must necessarily be so also; and nothing in your person nor your house, can be happy whilst your heart is not. Govern your passions and lusts, and do not follow them.

Distrust your own will; because it is your own enemy, and that it seeks no other thing, by its impatient desires, and disorderly inclinations, then to beget in you intestine wars, and to see there, confusion despair and death.

Keep all that in chains, and let them be as so many rebellious prisonners, committed to the Conduct of your reason.

REFLECTION.

THe Passions are a very wise invention of nature, who was willing to give man extraordinary forces, on occasions where he

he ought to act strongly, for the repelling a dangerous evil, praequireing any good, of which the conquest is painfull.

When these invisible fires are lighted in the veines, a man is more then himselfe, and he then does nothing but what seems miraculous.

There goes out of his heated bloud, sparks and I know not what, points of flame, as stings, which enter into the heart, and by unforeseen motions, push it on to bold attempts. Hee runs where vehemency carries him, finding nothing difficult, being able to believe nothing to be invincible, nor more powerfull and strong then the fire of which he feels himselfe animated.

The mischief is, that these forces shut up in man, are contrary to him. These are seditious and cruel domesticks. At least if they are not kept chained alwayes hee is lost: if they are not his slaves, he must of necessity be their victime.

The Passions knit to the heart of man, by the eternall wisdome, are as Lyons, or as horses of great price, fastned to the Chariot of a Conquerour.

When that our spirit, exempt from crime, without dependance on interest, Master of its desires, Conqueror of the world, Image of the greatness and of the Majesty of God, comes to appear there on, drawn

by

by them into glory and immortality, there is not in nature a ſtatelier ſpectacle, nor more worthy to be contemplated, nor admired by Angels.

But when it happens during the triumph, that the horſes break their bits, they carry away their guides by force from their Maſter, and there can be nothing ſeen more ſad and diſaſtrous, they drag along with them, all the triumph into precipices: And this conqueror which the people gatherd together, admired and contemplated, is no more any thing, but the ſport of a Troop of furies, and a ſad example of the weakneſs, of the vertues of the man, and the vanity of his greatneſs.

The Paſſions are from God, the exceſs which happens is of the ſin of the firſt Man.

The work was holy & pure, when it went out from the hands of the Creator: But the fire of hell is ſet thereto: and our teares had not been able to quench it, although wee had never ceaſed to weep ſince it was lighted.

The evil has laſted neer ſix hundred yeers already, and continues, to this very day, and it is thence, that all the miſchiefs that betide us form themſelves.

Corpus mortis Caro peccati.

Our Spirit sent from Heaven into this lower world, enters into an house built of earth, into a body, composed of a corruptible matter, of dirt filled with the stings, of sin and of death.

The vapours of this corruption form within us a thick dark and tempestuous cloud, which covers us with horrour and obscurity.

Our passions wrapt up in this Cloud, they heat themselves, and there take fire, and goe out thence, like lightning and whirlwinds. These turbulent fires drive on the Imagination, the imagination being driven and carried away, carries with it, the thoughts and the will of the soul.

The immortal soul follows motion, and goes where heat and fury leads it, It takes designs, and conceives blindly, inconsiderate opinions, foolish and deceitfull hopes, and impetuous desires. It runs and hazards it self, and its headlong rashness stops not its selfe, but when in the end, it is arrived to its unhappyness & lost in an abiss of crimes and teares.

The worst of it is, that when it finds it selfe there, it is ashamed to retire thence. It falls there, by folly, and it abides there by Pride. Man coverd with darkness, and filled with errours, plunged in filth and loaden

loaden with chains, tyed by ſtubborneſs, to his cuſtomes and his ignorance, is a ſad ſpectacle for Heaven, who contemplates with pitty this image of God, in ſo deplorable a condition.

During the eſtate of innocence the paſſions raiſed not themſelves, but by the orders of reaſon.

In the ſtate of wiſdome, and of Chriſtian holyneſs, the ſame paſſions rayſe not themſelves, but under reaſon, but in a ſtate of licentiouſneſs they raiſe themſelves above it.

Theſe tempeſtuous darkneſſes cover the whole man, and ſpread trouble and obſcurity, even to the higheſt region.

The paſſions are ſtrong, ſo are you, much ſtronger then they: I can ſay, at leaſt of the wiſe man, of all great men, that they have in their perſons, three powerfull helps againſt theſe domeſtic enemies, three benefits of the Orator Sanctified by Grace, Good nature, Courage, and wiſdome.

III. MAXIM.

I had a good ſpirit, & came into a body undefiled. Wiſd: 8.

PARAPHRASE.

I have found in me, saith *Solomon*, from my youth, all the bounties of an excellent nature. They are not the fruits of my pains, nor the gifts of fortune: God who governs the accidents of our birth and life, hath given them me; tis the work of his hands, and a present of his love, more ancient then my selfe.

REFLECTION.

Sortitus sum animam bonam veni ad corpus coinquinatum.

AN excellent and fine nature is no other thing, then the excellency and the beauty of a noble soul communicated to the Passions.

As souls of that rank, possess their nobility, and greatness, from the birth: when they enter into the body, they have the power, to help nature, to compose their temperaments, and these are they, who by the impression of their force and sweetness, do form the imagination, give the Character to the organs.

Tabernaculum pro habitu suo fingunt.

They

They shed out of themſelves their qualities and all they can of their divine fire and heavenly inclinations, to mingle it among the bloud and the corrupted paſſions; and by this happy medley, they weaken the poyſon of the corruption, and the mortal violence of the malady that it finds there.

Theſe pure ſtarrs, have influences which inſinuate themſelves, ſecretly among the flames of luſt, and there tempers that, which is moſt burning in their fury, and moſt unruly in their motions.

One ſees in many perſons, a moderation and a purity, which makes one think, that there remaines not any ſpot, of the ſin of Adam in them.

There appears nothing, but what is handſom in their paſſions, nor any thing which ſeems not, to agree with the ſpirit, and to have ſpiritual inclinations.

That comes here from, that this ſpirit ſublime, by priviledge common to all perfect Beings, hath a ſecret power; of which that of the Loadstone is a ſhaddow, to draw from the earth all that it toucheth, and to draw it unto its Pole.

The paſſions touched, by the vertue of a noble ſoul, turn themſelves towards Heaven, and aſpire not, but to laudable,

and honeſt ends. *Vir ſapiens fortis eſt.* The ſpirit of Man is wiſe and ſtrong, becauſe that there is nothing in his perſon, which oppoſeth it ſelf unto its elevation, and which refuſeth to follow them.

IV. MAXIM.

He that is ſlow to anger, is better then the mighty, and he that ruleth his ſpirit, then he that taketh a City. Prov. 16.

PARAPHRASE.

COurage and the love of true honour, is enough to render a man Maſter, of his luſts and deſires.

Courage contains two vertues, force and patience. And theſe are as the two parts which compoſe it, and diſtinguisheth it, from the other perfections of our nature.

By force we reſiſt Men, and our enemies that are ſtrangers; by patience, our paſſions and domeſtick enemies.

Conquerors of Men, are admired and crowned upon earth: Conquerors of themſelves, are ſo in Heaven; and it is for them, that all the triumphs and immortal Crowns, are there prepared.

Violenti capiunt illud.

The

The vigour of those is worth much, and it deserves the reputation that it hath in the World.

The Patience of these, although the World prize it less, is much more worth; it is the most necessary and ought to be most honoured.

The one and the other have been always put in the first rank, of the moral vertues; and they are those, that have given the name of Great to the *Constantines*, and the *Charlemains*, and which have made the Heroes of old adored. But if you cannot aspire, but to one of the two, chuse that which wise Men have preferred, and mark that amongst your Maxims, the words that one has seen written upon some Princes Standards, and that all great Souls find graven in themselves, as a device of natures chusing. *Melior est patiens viro forti, & qui dominatur animo suo, expugnatore urbium.*

REFLECTION.

ONe demands what this Courage is. Every body answers? It is easy to deceive ones self therein and to take appearance for truth.

Many do ill to put it in the number of feavers and the heats of their corrupted nature; and to believe, that it is no other thing then

an inflammation of choler, which unexpectedly kindles it selfe, at the meeting of some object of Anger, and which heating the imagination and troubling the humours of the body, pusheth the man inconsiderately into dangers.

Courage is not of the number of the passions, it is their Master; nature keeps it in the middle of them, not as a Criminal amongst its Accomplices, but a Conquerour amongst his Slaves, to keep them in duty and subject them to labour. Their fires are different from his, but they are fit to serve him.

Some perswade themselves, that this which we call true Courage, is a Military Angel, who during combats, enters into the soules of the Heroes, and there produceth the Marvels that we admire.

Others, That tis only the inspiration, or the breath of this Angel, which pusheth on the hearts of souldiers, and gives motion to armies.

The most wise, have very wisely said, that it is a spiritual flame, kindled by the Creator, in the highest part of our Soul, as a starr in the highest part of the Firmament.

A peaceful and regular flame, sublime, incorruptible, ardent, pure and fruitfull, alwayes fastned to Heaven and busy

busy on earth, by an inexhaustible emanation of influences, necessary for the conservation of the repose, and life of the people.

But whatsoever Courage may be, do not you believe, that to be couragious you are obliged to take arms, and go seek enemies in far Countreys. Abide where you are, and make warr against your passions; you shal do (saith *Solomon*) more than those who wear the sword.

When that you pardon injuries, and by a generous patience you suffer slanders and calumnies, you are better then the souldier that revengeth them.

And it is more honourable to you, to stop in you, any transport of anger, or to repell in you, any thoughts which flatter you and draw you to sin, then to destroy an Army and to take Cities.

Your greatnes and your glory, is not to abase others before you; but to be great in your selfe, and to have above those, an elevation independent on their fall or misery.

When you overcome your irregular impatience, and you resist the motions, that carry you to loose actions, that are prohibited by duty; you make your merit and your vertue to be believed, when you overcome strange enemies.

it encreaseth nothing that is in you; The defeat of an Army lessens the number of men, but it adds not a jot to your stature, nor one degree of perfection to your spirit.

In one word, prize patience. I do not say, contemn vigour: Although 'tis not be valued, as this victorious patience, I confess 'tis worth much and deserves the admiration that all ages have had for it. But further, that the one and the other to be perfect, ought not to be seperated; because they are the two parts of courage, the two halfs, of one and the same whole that seperation will necessarily weaken and obscure.

There is no courage, nor nobleness, nor supream grandour in a Soul, where these two vertues are not together: 'tis only by their union, that they have the power, to carry men to the most eminent degree of heroic Glory, and to give to their actions this Divine lustre which dazles the eyes of the World, and which obliges fame, to speak of them to all Nations and in all ages.

It is true, that it is an illustrious thing, and very justly to be applauded and admired by the people, to see what courage doth in a Prince, when that during a battel, push'd on by this cœlestial fire, He passeth unhurt through all the furies of death, and runs (upon an Army overthrown) after victory which calls and leads him. In

In like manner, it is true, That there is another ſpectacle yet more rare and more worthy of publick admiration, to ſee a Prince, when in the midſt of triumphs and ſucceſs, and amongſt the moſt glorious felicities of humane life; he can contemn what he poſſeſſeth, and that he viſibly declares by his modeſty, and by the fidelity of his Conduct, that he had rather loſe all that, and loſe Empires and Worlds too, if he had them, then to commit an action of injuſtice.

But to ſee theſe two marvels united, and tyed to each other in one and the ſame Conqueror; To overcome the enemies of the State, and to overcome himſelf, to encreaſe in Wiſdom and moderation by Combats; to encreaſe in goodneſs by victories; to take Towns and gain Hearts; to be the moſt beloved and moſt dreadful of men, without doubt, is the moſt ravishing ſight under Heaven. I do not know whether the Ancients have ſeen it with their eyes, or if poſterity ſhall ſee it in our Annals.

All the ſentiments of this true Courage, are heaped together in theſe two words. Rather to dye then to fear Men, and to fly before an Army; and rather to dye, then not to fly at the ſight of dangers which threaten the Conſcience; and preferring the intereſts

of self love, or a loose passion, before the duties of fidelity.

If you are not of the condition, nor the humour to say the former; or if your particular profession, subject you to the Laws of the Gospel, oblige you to pardon all injuries: comfort your self in remembring, That it is a Prince more valiant then the Cæsars, and more enlightned from God then the Prophets, who assures me, *Melior est patiens viro forti, qui dominatur animo suo, expugnatore urbium.*

V. MAXIM.

A breath of the Power of God, a pure influence flowing from the Glory of the Almighty, the brightness of the everlasting Light, the unspotted mirrour of the Power of God. Wisd. 7.

PARAPHRASE.

AMongst the perfections of God, that which renders a Man eternally at peace in himself, is Wisdom: It is from thence that he draws the third remedy, that he presents us against the troubles and disorders, which we carry within us, and who are born of our own infirmity.

This supernatural Wisdom is a vapour of its vertue, communicated to the Passions of

of the Man, and shed even into the midst of their corruptions and tumults, to cause there peace and holiness.

The peace of the Saints enters into us with Wisdom; and the design of God is, That there remaining in our Soul, no more of any motion or spot, it becomes a mirrour, where he can contemplate his Divine beauty without, and there know himself, as he knows himself eternally in his word. *Speculum Majestatis Dei.*

REFLECTION.

GOod nature weakens the Passions; Courage daunts them, Wisdom elevates them. And by a miraculous transformation, it changeth them into vertues, and sanctifies what they have criminal and most contrary to grace, in putting them sweetly under obedience.

Inclinavi cor meum ad faciendas justificationes tuas.

I will tell you, that when the Law declares to us, the Will of the Creator, and that it obligeth & constrains us to obey them, Wisdom adds the inclination to this obligation; and that it produceth in our hearts certain delicious motions which act us, and make

Cor meum & caro mea exultaverunt in Deum.

our very passions leap for joy, to aspire with us, to the happiness of doeing what God will, and to be employd to serve and honour him.

In one word, the Law obligeth us, Grace helps us, and wisdom inclines us, to observe divine commandments.

Justitiæ Domini lætificant Corda.

As soone as Man inlightned, by the rayes of this *Aurora*, he finds his repose, & its joy, in the excercises of righteousness.

Justificatione tua exultatio cordis mei.

Whatsoever it bee that one proposeth to him, as soon as its just, that he may doe it, he is inclined to doe it: as soone as reason commands he obeys by love: duty is his pleasure, obedience is his liberty, fidelity is his humour.

His soul willeth what is good, without deliberating; it undertakes it without combating against it selfe, and having no difference, or affaires with any of his passions. These domestic enemies, are no more what they were; wisdom transforms the whole man.

This wise soul frames great designs, and it pursues them; it aspires to honour immortal, and thither it runnes without stirring it selfe: it walks not, its carried; and they are those heats of bloud, & flames of ambi-

ambitious luſt, heretofore ſo turbulent and rebellious, who ſerve him as ſlaves; and carry it in this triumph.

Triumph, where one ſees what did appeare, moſt divine among the works of the power of God, the day that he created the world. A Man, within whom all the man conſpires to love duty and vertue.

God gives wildome freely to ſome, and he would that others ſhould obtain it by prayer. One of the ſureſt meanes to invite it, is to hearken to the counſels of this ſame wiſdom; even this, is to be already very wiſe, to begin to follow them and to governe a mans ſelfe according to its inſtructions and maxims.

VI. MAXIM.

Envy and wrath ſhorten the life and carefulneſs bringeth age before the time. Eccleſ. 30.

PARAPHRASE.

IF you will ſerve God worthily & conſerve your devotion and innocence untill death, doe what wiſe men have done to keep their health; poſſeſs an inward peace; and doe not leave your ſelves to be troubled by any buſineſs or Paſſion; Jealouſy, anger, and hatred, are not in man, but to deſtroy his vertue and to ſhorten

shorten his life. The excess of affection and application to any undertaking, although laudable, is not less dangerous, then other disquiets. All that there is violent in us, pusheth us on to sin, and drags us to the grave. Nothing is immortal and glorious, but that which is calm.

REFLECTION.

TAke good heed of pleasing your self too much, with any thing whatsoever, nay, even with your very duty, or of thinking too strongly on things, & applying your self thereto, with earnest and impatient care.

Have so much moderation and so much power over your self, as one may be able to say; That you undertake business by reason, That you labour in it by inclination, and, That you see the success thereof with indifference.

I say not that you should be insensible. It is necessary that you have Passions, and that these Passions were ardent. It is necessary your Horses should love to run, and that they have fire. Coolness ought not to be, but in Counsels, Indifference, but in Reason.

And it is in that, consists the beauty of humane life, That one sees a magnanimous heat

heat in our actions and desires, but never any rashness or transport.

God doth, without troubling himself, all that a God ought to do; and he is as the Sun in Heaven, always busied about an infinit number of works and always peaceful.

Be you here below, as the shadow on a Dial; Walk and go, where duty calls you. Do every thing which a person that governs an House, or a City, or the Estate, ought to do; or one who rules the actions of people. But be you so wise, and so reserved, that it may seem by your modesty and sedate temper, that you are in a perfect repose and that you have no care.

VII. MAXIM.

A Fools wrath is soon known, but a prudent Man covereth shame. Prov. 12.

PARAPHRASE.

The most ordinary indiscretion of Man, is to declare his anger too soon. The Duty of Vertue is to extinguish it; And that of interest to Conduct it secretly: As soon as 'tis born, the Politician covers it; but the wise Man choaks and kills it as soon.

RE-

REFLECTION.

DO you yet better, hinder it if possible from being born. The least time, that unruly anger abides in your Soul, or appears on your countenance, it cannot be without disorder and shame.

Its unforeseen motions which are not your crimes, are your infirmities: although they render you not guilty, they do not leave you but unseemly; and since there is suppressing them, there is yet more, not to feel them.

I know well, that 'tis glorious to resist and overcome: but when it is a question to resist a dangerous passion, and to overcome your self; it is yet more glorious, not to be attacked, and to have nothing in you, that were necessary to destroy, or that you ought to dread.

Fear the Triumphs where it is necessary, that you be the Captive. And chuse rather to be in perfect health, then to have precious remedies; to have a patient and modest spirit then excellent Maxims against impatience.

At least remark, That Wisdom who gives unto hot and cholerick persons, abundance of fair instructions to moderate their heat, if it were in their power to melt their na-

natures, and entirely to new-make themselves would council them no more then one thing, and would not have more to tell them then this one word only. Renovate your selves.

VIII. MAXIM.

A wounded spirit who can bear. Prov. 18.

PARAPHRASE.

WHo is he that shall be able to live, with a man that vexeth himself continually, and without reason, and who is subject to frequent fits, of violent anger? But how is it, that he can indure himself, and be accustomed to see himself in so shameful a condition.

The worst is, That his evil as the other evils of Hell, have no remedy, and that they cannot be cured without ceasing to live, or without returning to the fountain of Life, there to change the temper and take another body.

REFLECTION.

AMongst angers, the most indecent to persons of quality, and the most intolerable, is without doubt this, which needs none

none to kindle it but it self, and which takes fire, as a tempestuous cloud, from whence one sees unexpectedly lightnings and horrible noises to break out, when no body puts fire to it.

One cannot be near them in safety or quiet, no not even when they are so? The rest of their anger, is as the delicate slumber of a sick Prince. You must speak very low, and take great care, and walk with much fear and circumspection, least you awake him.

The strange destiny, of people of this evil humour, according to the thoughts of a Philosopher, is that there is nothing for them in the World but is encompassed with thorns; and that they feel themselves stung, by whatsoever they touch, or that comes near them.

In the most kind civilities and even in benefits and favours, they find certain, I don't know what, that wound them: What you do and what you say to please them, is that by which they account themselves justly offended, and of which they complain.

Your most respectful words and actions, are the sparks that fall upon their choler. You see them suddenly out of themselves, transported into dreadful furies; because that their caprice has seen in your words, or in your eyes, some

equi-

equivocation or look of a double meaning, which they do not understand.

'Tis true, that each one hath his infirmities and miseries, variously distributed by corrupted nature. Unhappy is the Man who hath these for his burden! if they are yours, weep and fear.

I well know that you call those angers, unavoidable accidents, or necessary faults, which should cause pity and merit excuse. Great question: come to the point.

One does not complain of your being subject to a distemper, which is an enemy to mankind; but they complain, that you would live with men. It is a misfortune to bear this plague in the bottom of the heart; but it is a crime to bring it into a City, and to appear in company with it.

That which is most inexcusable, is that you bring it even upon tribunals. and that you would exercise a charge, where you are obliged to treat with all sorts of persons.

Wherefore is it necessary, That the scandalized World should come to know every day such a reproach to the spirit of Man, and to view during your transports all the disorders and follies of such a ridiculous and brutish infirmity.

Either

Either cure your self, or hide your self. An Ancient has very well said, that Dens and Caves of Rocks, are habitations prepared by the Creator, for persons subject to impetuous and blind anger: Retire thither.

It shall be much easier to you, to suffer your self alone in Solitude, then to render your evil common, to a City or an whole Country.

Learn what nature ought to teach you, and what all the people of honour feel. (*viz.*) That the cruelest affliction and most difficult to bear, is to be intolerable to others. *Spiritum ad iracundum facilem, quis poterit sustinere?*

IX. MAXIM.

Seek not of the Lord preheminence, neither of the King the seat of honour. Eccles. 7.

PARAPHRASE.

GIve ambition no power over your heart: nor permit that this wind drive you, and make you run after smoak and vanity; nay, not after charges truly honourable.

When the Glory of this World presents it self to you, and that it is providence which sends it, receive it: but if one speak to you

to

to go before it, and prevent it by gifts and ſolicitations, excuſe your ſelf, and give this humble and generous anſwer: That the leaſt charge, when they are offer'd with love, are worthy to be received, and that they ought to be; but the greateſt are too mean to be ſought after.

Anſwer alſo, That in regard of honours; 'Tis to ceaſe from deſerving, when one asks what he deſerves.

REFLECTION.

Ambition becomes a wiſe Man, and ſo doth Honour a Fool. *Indecens eſt ſtulto gloria.* Prov. 26.

If you are a Man of evil example, and if there be diſorder and ſcandal in your Conduct, fly from honour, and hide your ſelf. And if perhaps the Prince obligeth you to ask any favour, do not pray him, as a famous Fool did heretofore, to withdraw his face from before your Sun; Pray him to leave you in your darkneſs.

Look on the employs that they offer you, and of which your friends ſpeak or thoſe that pride deſires, as your confuſion and unhappineſs, ſince that you cannot bear under them, by underſtanding or by vertue.

There is nothing more ugly, nor ſhameful to our ſpirit, then *Indecens ſtulto*, &c. glory,

glory, when it poſſeſſeth it, without grace or deſert.

When we are truly contemptible, all humane dignities and greatneſs, increaſeth nothing in us but our reproach.

Our ſtature becomes no finer, nor higher on a Theatre, but our lowneſs of body would better be ſeen.

Crowns and Mitres do not raiſe us; we bear up them; and we ſhall be always little with them, if we are not great perſonages without them.

You vex your ſelf, when others honour you, to divert themſelves and to laugh at you; but you do ill if you vex not more, when they do it ſincerely and with affection. Honour ſeriouſly paid, to a perſon unworthy of it, is no leſs a ground of anger, then honour given by mockers.

In fine, ſuffer not that one raiſe you on high, leaſt thoſe who ſhall ſee you in a chair of honour boaſt. To have ſeen aſwell as *Solomon*, the moſt horrible thing to ſee under the Sun. *Malum quod vidi ſub ſole, poſitum ſtultum in dignitate ſublimi.*

X. MAXIM.

Give not ſadneſs to thy Soul, nor afflict thy ſelf in thy Council.

PARA-

PARAPHRASE.

DO not load your selfe with cares nor wearisomenesses; banish sadnes from your heart. Sadnes kills many a man, and it serves for nothing, but to give strength to the little pains of this life, and to change the shaddows and apparences of evils, into real and immortal ones.

REFLECTION.

WHen there happens an unhappy occurrence, consult your reason, and deliberate with it, but without earnestnes or trouble. Let your thoughts enlighten you, but not consume you: Let business employ you but not afflict you, nor ever disquiet you: business is given as the employment of the mind, not as the punishment thereof.

In manageing your designs, regard with patience, the failings which happen on your part, or the part of fortune; and believe, that to learne by ten faults, to do one action well, and happily to frame one undertaking, is to be wise & able enough: Despair not by such misfortunes; profit by them.

To raise your thoughts some times to God, & to be familiar with him by perpetual entertainments of a respectful confidence,

is an excellent remedy, to exempt you from disquiet, during the administration of your charge, and to keep your passions in their obedience and order.

Although hee knows all that you know of your affaires, or that regard them, and although he sees better then you doe, the paine and difficulties that trouble you and render you irresolute; he is pleased to learn them from your selfe. These are the secrets of your heart, that you owe to his love, come, tell him confidently, draw neer to him without fear, and remember that in your Cabinet, and in the places where you are alone with him, his only care is to think only of you, and that all the application of his providence and goodness, regards your particular needs. He is not there, but to comfort you, and to learne what condition, the affaires of your house, or your office, or your conscience are in. Tell him then freely & with sincerity, what you know thereof: discover your heart to him and make seen to him all the bitterness and disquiet that is therein, with all the motions of your thoughts, agitated by fear or sadness. *Vide, Domine, quoniam tribulor.*

Behold mee, my God, lost and swallowed up, in a Sea of grief: Thou seest my pain, thou lovest me, thou heerest my groans;

and

and I, see my remedy on thy lips, speake and comfort mee: at least refuse not to look on mee, and to let that power goe forth from thine eyes, which draws back the afflicted from the grave, and gives strength and life.

He is not angry, but during your displeasures, you address your selfe to creatures, to be eased by them: but when they have not the power, or the will to help you, it pleaseth him, that you come and testify to him your sentiments there on, and to complain between his arms, of their impotence and ingratitude: *Verbosi amici mei.* My friends have nothing but words. It is to thee, Divine Saviour, that I am about to recount my afflictions, and address my teares. *Ad Deum stillat oculus meus.*

His goodness inclines him to grant all desireable consolations, but would (if I might so say) be forced by prayers and remonstrances, that suffer him not to refuse.

XI. MAXIM.

Turn away thine eye from the beautifull woman Eccles. 9.

PARAPHRASE.

DO not let love enter into your Soul, nor into your eyes. Turn away your sight from a Woman that would please, and look not on a beauty, that comes to blind you, and take away the hopes of ever seeing the infinite and soveraign beauty.

REFLECTION.

THere is nothing more dreadful, then the sweetness and tenderness of a malicious Woman. Fear her approaches and civilities. Fear her voice, her eies, her hands, she hath nothing sweet and lovely, which may not be mortal to you. Her instinct can make darts and arms, of all that is in her.

Custodi te à muliere blanda & à lingua extranea. & ne capiaris nutibus illius.

That which is nothing elsewhere, is in her a dangerous power, there needs but a twinkling of an eye to beat you down, and but a hair to drag you along. Flight it self stands you not in much stead; if you have seen her before flying, you fly not far.

Do not suffer your self to be taken by her deceitful flatteries: her words are as dew that runs from her lips, and enter deliciously into

your heart. But that shall quickly turn into poison which shall rent your bowels. Her beginnings are sweet as honey, but her end is bitter as Wormwood.

The things that she promiseth have on the Tongue very dangerous baits. There is much gayness in her discourse and looks, but this brightness is but as that of a Comet which appears not, but to warn you of misfortunes. *Prov.* 5. Assoon as you perceive it, begin to fear and assure your self, you shall suddenly weep.

That which draws you, and that you see upon her countenance are the raies of the true Sun. Their beginning is the beauty of God, look on that side, and go thither; but the way to which they are directed here below, are an abyss of filth, despair and of tears. *Via inferi domus ejus penetrantes in inferiora mortis.*

Many before you, have gone thither headlong: and 'tis from the bottom of this abyss, that comes out those doleful voices and lamentable cryes, which have eccho'd these six thousand years, repeating the sad words of unhappy *Solomon. Vanitas & vexatio spiritus.*

Illusions and treacheries: false beauties, true sins; dreams of pleasures, and truth of eternal repentings. The Wisdom of the

Creator has made one Master piece, in framing their Wit and countenance; but to view these safely, you must call back the time of innocence, or wait the day of glory and immortality.

XII. MAXIM.

When a man hath done, then he beginneth; and when he leaveth of, then he shall be doubtful. Eccles. 18.

PARAPHRASE.

ONe of the most ordinary remedies to preserve us, from the disorders of our passions, is Work.

The prudent Man is never idle: when he hath not wherewith to imploy himself, he thinks upon what he hath done, and reviews his actions.

REFLECTION.

THe coverous Man busieth himself to gain wealth, the ambitious Man to gain and merit honour, the wise Man to gain by labour. He endeavours to acquire, by one employment or another, and to provide himself of cares and business the most important, and most necessary provision of this life.

It

It is better to want nourishment then an employ. The man who wants the one, or the other will perish. The difference is, That by hunger, a Man dies without dishonour, and very soon; and by idleneſs, he dies shamefully and slowly.

The beauty of the mind, the goodneſs of the nature, the force of Courage, and the purity of the Conſcience, retain somwhat of the nature of Fire: they cannot continue nor preſerve themſelves, but by motion and action. To render them immovable, is to extinguish them; and this is that, which idleneſs doth, which by its criminal repoſe, deſtroys more things then time by its agitations, and by its courſes that overthrows every thing. The worſt is, that this idleneſs does yet more then death, and corrupts that which is moſt incorruptible and Divine within us.

Time has not been able to do any thing againſt the Sun, this ſix thouſand years: there would need but one days idleneſs to deſtroy it.

There would need but one hour, nay leſs, to deſtroy the innocence and fidelity of the Soul, that all the cruelties of Tyranny and the flatteries of Pleaſure, had not been able to corrupt during ſo many years.

Reſt is every where the original of Evil. Deadly Herbs, venemous Beaſts, Rotten-

neſſes, Corruptions, Plagues, Famines, are not begot, but by the idleneſs and immobility of the Elements.

One finds no where ſins, ignorances, nor even follies nor deſpaires, as in ſouls who have nothing to do, but torment themſelves. What heretofore a wiſe man ſaid, is true, That infinitely and eternally to puniſh a ſpirit, there would no other hell be needful, then an everlaſting idleneſs.

AR.

ARTICLE IV.

MAXIMS

For the Conduct of the Tongue.

The first MAXIM.

A ſoft anſwer turneth away wrath: but grievous words ſtir up Anger. Prov. 15.

PARAPHRASE.

SWeet and humble words, ſubdue the anger of others: tis not the point of the ſword that doth it. When they cry, wee our ſelves cry, and employ injuryes and threatnings, and violent means, to make them hold their peace; and we forget our ſelves, that there needs not but a word of ſoftneſs and Civility.

A ſoft, diſcreet, and an eloquent tongue is a tree of life in the houſe and in the company where it is. Each plucks from thence fruits of conſolation, and remedies for diſquiets, and other inward diſeaſes. It cures all the wounds of our ſoules. But a rash tongue, is a wounding ſword, who by its inconſiderate words carries mortal blows, to the bottom of the heart.

REFLECTION.

THere is nothing in which Man exerciseth himself as much as in speaking and conversing with his friends; nor any thing in which he profits less, and is more imperfect.

We begin to converse from the Cradle, and yet we know not at the age of sixty, how 'tis to do it well. We unlearn even by study and exercise; and by how much the more we advance in age, by so much the more inexcusable is our fault.

Some teach the Trade of conversing well, all learn it, but few know it. Masters say very well and do very ill: they write excellently but their Tongues are not led by their writings. The Rules that they give surpass their power, they can't observe themselves, insomuch that there is no art, that hath finer precepts, nor less fine examples then this, to converse wisely.

If you cannot attain to the height of perfection, nor to be of the number of those great Men who charm company; endeavour not to be of the number of the importunate, and unprofitable or troublesom, at least do not make your self to be put into the number of the intolerable.

Men put in this Rank certain people, whose

whose faculty is to know all that is shameful in the house, and the life of every body, and whose conversation and employment is without ceasing, to talk of it and to publish it abroad: people bold in slanders, indiscreet, and impudent in reparties, inexhaustible in words.

Odibilis est qui praeax est ad quendum. Eccles. 20.

To avoid meeting with these people, is to be very wise.

And 'tis to be no more so, if when you meet them, you let them talk on and have no difference with them. But to be perfectly wise, is to do in such manner, as they may fear to have any with you, and that they may be constrained to be wise, every where, where you are.

Men put in this Rank of intolerables the great talkers; that sort of Men and Women, who, during discourses and entertainments, have their mouths always open, and of whom the conversation (as heretofore that of the Philosopher *Anaximenes*) is to spill a River of words in company, and one drop of good sence.

Be you better learnt and modester: Let them speak when you have spoken; Give others leave to answer you, and have the power to hold your Tongue when they speak. Shew them that you can hearken

when it comes to your turn, and permit them not to think of you what they said of this Philosopher; that in stead of two eares, nature had given him three tongues.

There are also put in this rank, persons that one hath much to do to bear. Fools, who can neither speak themselves, nor will not suffer others to speak, but of their owne praises; who seem to know nothing, but the history of their fortune, and their actions; and the worst on't is, That they would that others should also know nothing but the same history, they recount it unto whomsoever he be, and although they say it again without ceasing, they forget they have told it, and begin again at every turn.

Persons who are given to boasting, are not much better in company then these that have an ill scent.

Tis a grievous chance for a man of honour to find himself between the two and not dare fly.

Tis the worst nevertheless to stay there and to hearken to their sottishnesses; this were to learn their evill, and to contract by their example, the speaking and boasting of your selfe likewise. Suffer them; but imitate them not.

Have

Laudet te alienus & non os tuum. Prov: 27.

Have this for your Maxim. That it is incomparably leſs shameful to be blamed, and mocked of others, then to praiſe ones ſelf.

Cheats and Libertines have often blamed the wiſe, and accuſed them, but a wiſe man never prays'd himſelf.

Men put yet in the ſame rank of intolerables, thoſe rash and giddy Buffoons, who can not ſpeak without rallying, nor Jeſt without offending thoſe who hear them.

It is true, that modeſt and honeſt jeſts, are the neceſſary ſalt to converſation, which eaſily corrupts and becomes unſavory, and loathſom when one laughs not; But too much ſalt is worſe then none at all, and obſerve that this too much, is not far from a very little. There is much wiſedom necessary, to keep a man in moderation, and for him not to run into exceſs.

Doe not concern your ſelfe to laugh, or ſport with others in words, if you are not extreamly wiſe, and if you underſtand not the method of doeing it well and gracefully.

Jeſters would be diſcreet enough in this, had they but as much diſcretion as the Beaſts. When Beaſts play together, and fight

by diversion, one would beleeve they would bite one another to the bowells, and tear each other to peices.

They doe nothing but flatter, they govern their feet and their clawes with wonderfull address, nothing enters with in the skin.

Jeerers can't govern their tongues, they push their stings, and their pricking, indiscreet jeers, into the bottom of the soul.

Dureing their play, bloud always runs, there's always some mortal wound in the heart of their friend, one comes not neer them without being hurt.

There is in our conversations a common Itch; to declare war against some one or other, and to attacque him by the shafts of wit, and by the innocent malices of a pleasant humour. But our cruelty, dureing these counterfeit warres and quarrels, is, that wee would have them always mingled with some true contempt. Wee doe not beleeve our selves to have laughed, if our friend is not sensibly pricked at the heart and if we have said nothing which hath displeased or offended him.

Men of great witt and an excellent nature, can mingle these familiarities, and feigned quarrels with respect, and hinder that among the repartees of a good humour

mour and ſtroaks of friendſhip, there ſlips not any blow of pride and deſpight, nor any disobligeing word.

Their faculty paſſeth yet further. They know to mingle the ſame reſpect, in reprimands and threatnings and even in true angers.

A wiſe man can ſpeak as a Maſter to a ſervant, without ſlandering him, and without ſaying a word of which he could be offended.

He can ſpeak as a Judge to a guilty perſon, and upbraid him of his faults with ſevere and terrible words, without failing of that reſpect that he owes to the dignity of a man. Hee accuſeth not but the will of the man, hee blames what hee hath done by his liberty, with out blameing any thing, that nature or fortune hath done in him.

Wee owe to one another an inviolable reſpect. You muſt not refuſe, even to infants, nor the poor, what juſtice obligeth us to pay them, ſince they have on the Image of God as well as others.

Since wee carry in your ſoules the Image of the Divinity there is ſacrilledge in contemning one another.

The unhappy inclination that we have to witneſs the little account we make of by the Devil with Poiſon that he ſhed there,

there, the day that he corrupted our nature.

If we could respect one another as we ought, there would be nothing but heavenly sweetness in our familiarities and liberties of our domestic life.

Mutual contempt begets all that there is of War in our Houses, and this War, all the misfortunes that happen therein.

II. MAXIM.

A wise man by his words maketh himself beloved. Eccles. 20.

PARAPHRASE.

WOrds are the paint of the Soul. They are those that make known what it is.

This spiritual substance can't be better seen, than on the Tongue.

When a Soul speaks of other things, it needs not to speak of it self, to be known: Assoon as one has heard, what the one hath spoken, 'tis known what the other was.

RE-

REFLECTION.

THe happineſs of making ones ſelf loved, depends on the manner of guiding the the Tongue. *In verbis ſeipſum amabilem facit.*

To ſpeak eaſily, not to ſpeak too much; to have no pain to ſpeak well, or to hold ones peace; To hold grave diſcourſes and higher, when there is need, and to ſpeak worthily of important and ſerious things; to abaſe a mans ſelf alſo, when 'tis neceſſary; to be able to laugh with thoſe that laugh, and keep therein the rules of decency and civility; to be able to mingle praiſes, and true civilities amongſt plays and jeſts, and not to ſtrike others in playing; but aſmuch as is needful, to careſs or honour them: to ſay nothing but wiſely and modeſtly, with a grace and with ſincerity, is to take mens hearts, as one ought to take them, and the beſt fashion that one can do it; I will ſay, by words, which should be the Image of one of excellent parts.

Good offices have not taken men, but very rarely; Preſents neither take, nor touch but the eyes; it is neceſſary to converſe, either to love or be beloved.

They

They are prudent and respectful words, which have implanted those immortal inclinations and all those noble and famous friendships, which we see, and have heretofore seen among friends.

The Men of account, Men of Council, Judges, famous and sought after, all the learned and great Personages, owe their reputation, and their fortune of their learned and discreet Tongue

Women who make themselves most to be considered in the World, and most beloved, are not those who have most of exteriour graces, and most wit, nor those that know most things: the reputation that they acquire, by these admirable qualities, pass swiftly away: If any one be constantly and perfectly beloved, she is so, because she is wise and discreet in her words.

As it seems that there is nothing more easy, then to govern the Tongue; so it seems that nothing is more easy, then to make ones self beloved.

It is nevertheless rare, because we refuse to speak, according as it pleaseth those who hear us; we will say what pleaseth our evil humour; we love rather to render our selves intolerable to others, then give our selves the pain, of keeping in some inconsiderate words, or the trouble of speaking humbly and courteously.

We

We are in company often, to shew that which is most infamous and shameful in us to see, and which ought to be most hidden; A base spirit, We will have that men see it, only because we will speak.

The Mask is an excellent invention for deformity; But the best for folly, is that of silence. If Fools could hold their peace, their folly would be unknown.

III. MAXIM.

Wisdom that is hid, and Treasure that is hoarded up, what is in them both? Eccles. 29.

PARAPHRASE.

THe wise Man does wrong unto others, when he speaks not a word; Riches hidden, and understanding mute, are equally unprofitable; But he that hideth his folly is much more worth, then he that hideth his Wisdom.

REFLECTION.

IT happens often enough, that those who have Wit and who know many things, speak little.

That comes, either from a melancholick complexion, which makes them love solitude, and to find pleasure in entertaining them-

themſelves; or elſe by a critical conſcience, which makes them apprehend inevitable faults during converſation, and which would carry away the glory, of having ſaid nothing impertinent.

But 'tis a queſtion, whether it be more criminal and ſhameful to ſpeak, then indiſcreet to hold ones peace. They ought to remember that the laſt and leaſt degree of Wiſdom touching the Conduct of the Tongue, is to be able to hold ones peace. The ſecond is to ſpeak but little. The third and moſt perfect is, to be able to ſpeak much, without ſpeaking ill, or too much.

It is true, there is need of great diſcretion, to keep in what ought not to be known: but there muſt be much more, on occaſions uſed, to hinder others from ſuſpecting, or knowing by our ſilence, that we would hold our peace on purpoſe.

Perfection, is to cover this ſilence by words, and to hide our ſecrets by ſpeaking freely and ingeniouſly, that which may, and ought to be ſaid in company.

It is of a ſecret, as of a treaſure, It is half diſcover'd, when 'tis known to be hid.

IV. MA-

IV. MAXIM.

Make a door and bar for thy mouth, beware thou ſlide not by it. Eccleſ. 28.

PARAPHRASE.

MAke a door to your Mouth. Leave rather your Coffers and your Treaſures without locks, then your lips; and have a care, that there never goes out any word which may offend, or which ought to be blamed.

Imagine you, (ſaith the Prophet) that you are in company as on the Ice, and that you muſt walk thereon gently and wiſely. Fear always, leaſt your Tongue ſlip, and your judgement fall with it. As many unbecoming words, indiſcreet or raſh as you pronounce; they are as ſo many falls of your wit, that fall upon others and either wound or incommodate them. *Attende ne forte labaris in lingua.*

REFLECTION.

TO hinder that none of theſe ſorts of words, ſhould be able to come out of our mouth, by putting locks there, is a good counſel as can be given us.

But

But as it is necessary to open often, and speak when reason and necessity would have it, it seems that these locks would not serve for much.

Wicked words are neareſt the door, and these escape amongst the good; and because that 'tis good to speak, 'tis as impossible to hinder speaking ill.

One can nevertheless when Wisdom keeps the keys. And its principal business among us, is to be continually at this door, to open and shut it, as often as is necessary.

Lingua vertit civitates muratas destruxit: domos magnatorum effodit. Eccles. 28.

Assoon as it is absent, there happens disorders; and one may say, that the most part of the disasters, which happen in Towns and Houses, that cause so many tears to be shed, comes from this, That Wisdom is not every where, where Tongues are.

When 'tis found there, there passeth one of the most admirable things of humane life. That a wise Man speaks as others, readily without seeking, and counting his words, and that in the mean while, he speaks not a word that Wisdom considers not, and upon which it makes not judicious reflections.

His discourse is a running and a swift water: but this course doth not hinder, its having

having time enough to observe each drop, and not to let any pass, that he knows not and does not examine.

So true is it, that the most miraculous readiness in the World, is that of an eminent and clear understanding, to consider what it saith.

Where the Tongue needs hours to speak, the mind wants less then a minute, to contemplate all the words it pronounceth, and all that it retains; and to distinguish, what it ought to say from what it ought to be silent in.

In a word, the soveraign perfection of Man, in conversing with his like; is that each word bears the mark, that it is not pickt and chosen, and that nevertheless it is perfectly examined.

V. MAXIM.

He that answereth a matter before he heareth it, it is folly and shame unto him. Prov. 18.

PARAPHRASE.

HE that answers before he hears, answers not, but to tell that he is a Fool.

RE-

REFLECTION.

ONe of our most ordinary failings, is speaking inconsiderately and too fast. One of our most shameful pains, is to unsay what we have unseasonably or impertinently spoken, and one of our most punishable sins, is not to avoid this shame, and not to be willing to recant.

The fear of falling into any of these inconveniences, renders a wise Man extreamly circumspect in his discourse, and makes him take this for a Maxim, Never to say any thing, without being first assured, he shall not be obliged to say it backward.

VI. MAXIM.

Be not hasty in thy Tongue, and in thy deeds slack and remiss. Eccles. 4.

PARAPHRASE.

BE not ready in your words, and slow in your actions: speak discreetly and act courageously: promise little, and do much.

REFLECTION.

Mitate not the moſt part of mankind, who are too good; and it may be, there not a more dangerous malice, then this exſs of their goodneſs, becauſe there is noing more a cheat.

They promiſe according to their deſire, hich is great; and they do according to eir power, which is ſmall.

In engaging our word, and in obliging ur ſelves to ſerve others, to act wiſely and rudently, is to promiſe leſs then they ask, nd to do more then they hope.

VII. MAXIM.

Open not thy heart to every man, Eccleſ. 8.

PARAPHRASE.

DEclare not your ſentiments, and diſcover not your heart to all the World.

REFLECTION.

Now the heart of others, and reeally, if it be poſſible without being ſeen. Be

you secret without being dissembled. Content your self to keep back your thoughts, not to cover them with crafts. When you must act secretly, exempt your self from lies and use silence only.

Have you the most royal of perfections, (*viz.*) to be able to speak, and to be able to hold your peace as it pleaseth; to say as well what one has a mind to say, and as little.

Keep this Maxim, and know how to hold your peace, principally touching affairs, and undertakings committed to your prudence.

A design discover'd, is scarce more worth then a design broken.

The least damage, that you ought to fear from words too hasty, is that they delay success.

Time destroys all that is done, and the Tongue all that is to do.

Observe that same Maxim in regard of other things, that one shall have told you confidently, and be faithful to those who have believed that you are so.

When you let go out of your lips, the secrets of your friend; Believe that friendship, fidelity, honesty, honour, wisdom, and justice, go out of your Soul at the same time; and that there is no other difference between you, and a beast, but that his brutality consists in not being able to speak;

and yours, in not being able to hold your peace.

Observe that touching the faults of other persons. Many boast that they do not the evil that they see done; do you better yet, do you boast that you never so much as speak of it.

The sin of your neighbour, when it is covered with the darkness of silence and the night, it is a simple sin, and many times offensiv to him alone, when you discover it, you make it an infamy to his innocent house, an example to loose persons, and a scandal to the Church.

That which he had done, (if that I might so say) was not but the beginning of a sin, but you have consummated it by your Tongue.

It is hence forward a crime finished, and accompanied with all the reproaches and misfortunes of a scandalous and unpardonable fault.

Publish not that, which Divine mercy would have you hide. Do not publish also, which nature endeavours to hide, such are ordinarily, the imperfections that it hath left in any persons, or the faults that it hath made it self in their birth. If you observe them your self, have the goodness not to make them observed by others.

'Tis true, that these reviling or jeers

please many, but be you not so loose, as to please your self therewith; and do not afflict your own heart, in willing it to laugh at such a discourse, as renders an honest man ridiculous. Have displeasure in the knowledge of his faults, an aversion to speak of them, and an horrour to divert your self by them.

Aspire to the happiness that an Holy man received, who in dying thanked God, that during the sixty years that he had lived, he remembred not, that he had said any word capable of offending, or disobliging his neighbour.

In fine, study to hold your peace. That is, as said Aristotle, the study of Princes and Kings, and all the men of quality.

One of the occasions, where silence is very comely, is in regard of good offices and favours, with which one is resolved to gratify any one.

A kindness promised, has but one half of its grace when it appears. It is Royal when it surprizeth, and when it comes without expectation or hope.

It is much to prevent requests; It is more glorious to prevent desires: but it's yet more to prevent a man's own words, and to do before he speaks.

VIII. MA-

VIII. MAXIM.

A Fool lifteth up his voice with laughter: but a wise Man doth scarce smile a little. Eccl. 21.

PARAPHRASE.

THE indiscreet Man laughs with noise; The laughter of a good Man may sometimes be seen, but one can't hear it.

REFLECTION.

THE general object of laughter, hath not yet been known, but it's known that there's nothing makes wise Men laugh, but vice suddenly deceived by its self; and that they are never wiser, nor modester then when they laugh.

VIII. MAXIM.

PARAPHRASE.

REFLECTION.

THE COUNCILS OF WISDOM:

The Second Part.

Containing the MAXIMS of

SOLOMON,

Most necessary for a Mans well-behaving himself towards others.

THE
COUNSELS
OF
WISDOM:

The Second Part.

Containing the MAXIMS of
SOLOMON.

FIRST ARTICLE.

MAXIMS,

Necessary for a wise Man, to demean himself well in regard of the Wife.

FIRST MAXIM.

A good wife is a good Portion, which shall be given in the Portion of them that fear the Lord. Eccles. 26.

PARAPHRASE.

A Vertuous Wife is a great good fortune, and an advantagious portion. 'Tis the chief and most precious of all recompenses, that God gives in this life to those that fear him. Do not hope to do it by your violences: but endeavour to obtain by your holy actions, that yours should be good.

REFLECTION.

VErtuous and wise Women are not so rare as one thinks; The rarity and the difficulty is to know them well, and to distinguish them from others. When you are in condition to seek one, do not trust to your own prudence. You shall never have light enough, to judge who is proper for you: undertake not to chuse her, but pray God to give her to you.

When you shall have her, render not your self unworthy to keep her.

If you are morose to an innocent Wife who loves you, you shall not possess her long: either death shall soon part you: or that which is most to be feared, her goodness shall die before you, and you shall not love but to be punished.

MAXIM.

Blessed is the Man that hath a vertuous Wife, for the number of his days shall be double. Eccles. 26.

PARAPHRASE.

HAppy is the Husband of an obedient and a peaceable Wife. If a man could be

be immortal, it were by the sweetness of her company, at least he shall live twice longer then he should otherwise have done.

An officious and an humble Wife, is the only remedy to prolong a mans years.

REFLECTION.

Beatus Vir. God hath made two Persons, because he would form in their hearts a visible shadow of his adorable felicities.

The bond of two is Love, which is not personal, nor threefold, but in God alone; but which ought to be immortal between the two who are united.

As it cannot continue but by the grace, and vertue of the object loved, To the end that it might continue between the Husband and the Wife: God intended the countenances of the one and the other, should be a *compendium* of the created beauties, that their Soul should be the Image of the Divine; and that all which is lovely in the rest of the World, should meet in their persons.

But sin happened, which hath troubled his design, and corrupted his workmanship. It is no more but misery and confusion; and the Husband of the wisest, and most vertuous Wife in a City, is not so happy, or so wise, as he that hath none.

III. MAXIM.

Houses and Riches are the inheritance of Fathers; and a prudent Wife is from the Lord. Prov. 19.

PARAPHRASE.

YOur House and your Riches, are the favour of your Parents: but if you have a wife and a discreet Wife, look upon her as a present from the hand of God.

Species mulieris exhilarat faciem viri, & super omnem concupiscentiam superinducit desiderium.

The complaisance of a vertuous Wife, entertains joy in the heart, and upon the countenance of her Husband. Her good Conduct, and her vigilance about domestic affairs, exempts disquiet and trouble, and lust can't make him hope for pleasures, comparable to those, that vertue promiseth by a chast Spouse.

Si est linguæ cuationis & mitigationis.

Especially if the graces of her countenance, are animated by a sweet speech; and if this Wife hath a Tongue that can cure grief, and appease anger; for then one can say, that he who possesseth her, is one of the richest, and the most happy Men in the World.

RE-

REFLECTION.

WIves who aſpire unto this happineſs, ought to remember, that of all the Powers of the univerſe, the ſtrongeſt is the ſweetneſs and humility of a Wife; That there is no Power that reſiſts theſe two vertues, nor hardneſs to them impenetrable.

Submiſſion and obedience, are the only means for Wives to reign in their Houſes, and there to uſurp the empire, that the Husband poſſeſſeth by the right of nature.

'Tis the ſweetneſs and modeſty of the Wife, which puts an equality between the Sexes, and which makes the Government belong without difference, to the one and the other.

God has not intended, that authority ſhould be, but for one of the two; But he would, That nature ſhould give it freely to the Man; and that the Woman ſhould deſerve it by humility. A Wife who endeavours, not to pleaſe her ſelf but in the Will and commands of her Husband, puts him quickly in a condition, not to dare, and not to be able to command any thing, but that which pleaſeth ſuch a Wife.

Among truths that one often forgets to obſerve, here is one moſt remarkable;

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Among truths that one often forgets to obſerve, here is one moſt remarkable.

That the person of the Man, was not preferred before the person of the Woman, but after their sin was committed; that before this misery happen'd, there was a perfect equality between the two Sexes, and that during the days of innocence their Life according to the intention of the Creator, failed not of being a glorious Image, of that which passed in the glorious Trinity.

In effect, one of the most incomprehensible things of this mystery, is that the Persons of the Father and the Son, infinitely equal in their greatness and perfections, are the same also in the Soverainty of their Rank, and in their mutual independance; although the one were the Principle of the other: and that comes, according to the Fathers, from this, that they are united by an infinite love, as ancient as their Being. Love, infinitely an enemy of dependance and subjection, between persons who infinitely love each other.

That is to say, that if in managing things here below, the Husband could not will any thing but by love, and the Wife do nothing but by love, although the Man were the principle of the Spouse. Their ancient and first equality, should be as soon established in its first Estate: That there should be no more amongst them, neither Chief, nor Master, nor Mistress, nor Commandment,

nor

nor Obedience: but all that, miraculously transformed, should be nothing but love; And that among the visible things of this World, there should be found, better to represent the joys of the future life, and of happy eternity, then the peace and tranquility of their mortal life.

IV. MAXIM.

Stumble not at the beauty of Woman, and desire her not for pleasure. Eccles. 25.

PARAPHRASE.

IN the choice that you shall make of a Wife, have more regard to her behaviour, and her vertue, then her beauty: and do not ground the repose of your life, on the contemplation of a figure, formed upon sand; nor depend upon winds, which make such alterations of mens eyes their sport.

REFLECTION.

THere is nothing more to be feared of a Woman, then that which pleaseth at first. A fair face, and a proud soul. The beauty of one fades, the fierceness of the other remains.

The Devil of Pride enters into your Idol when

when you adore her, and when you deck her stately. But he will not go out, when you would contemn her, and are tired and weary of so many ceremonies, and so much charge; It will dwell there in despight of you, and it will make you know but too late, what you have been told timely enough. That a fine Idol costs much incense, much care and many tears.

The worst is, when that this Idol is not without a Tongue, nor without Wit, nor without study, and that it says well what it knows. It is true, that all that in her passeth for a wonderful thing; but 'tis a miracle that every one is willing to see.

There enters into your House abundance of Admirers: and she who hearkens to the praises of so many fine people, is scarce the more of an humour to praise and admire you, nor even to render herself admirable, when she sees no body but your self.

Moreover, the wise Man said very well, that great wealth is not in Houses where there are great trains, and a great resort of company; but in those where are abundance of people, that work much and say little.

Heretofore, say the Fables, at each fine word that went out of the lips; there went a piece of gold: Now aswell as in *Solomon's*

Ubi verba sunt plurima, ibi frequenter

egestas.

egestas. They speak to little purpose, they spit nothing but wind. Silver increaseth not, where Women sow words, and one may say of many others, what a Father said of a Dame in his time, *Hujus in ore omnis suppellex.* Theodoret.

V. MAXIM.

Let thy fountain be blessed: and rejoyce with the Wife of thy youth. Prov. 5.

PARAPHRASE.

TO the end that your posterity may be blessed, and that the fountain of happiness, that runs into your House, may not dry up, seek not your satisfaction and repose, but with the Wife that is your lot, and that you your self have chosen in your younger years, let her and your Children be all your delights; let their conversations be the chains of your heart, and make you discover from day to day, new graces and lovelinesses in her mind.

In fine, conform your self to the intentions of the Creator, when he instituted marriage: Have the happiness (if it be possible) that the years, which weakens and destroys love in other families, may make yours encrease, and that they may give it the power

to

to remain, longer then time, and live even after death.

REFLECTION.

TO the end that conjugal friendship might be so constant, it is not necessary, that all that which is fair in the Wife should be immortal, but it is necessary that all which is immortal in her, should be fair, and that it should be beloved.

If she has care to beautify her Soul, and you have the power to regard this Soul and stop your sight there, you shall never tire your selves one of the other. Whilst your virtue remains, your pleasure shall never have an end.

VI. MAXIM.

A woman if she maintain her Husband, is full of anger, impudency and much reproach.

Eccles. 25. 22.

PARAPHRASE.

THE Wife who by her imperious mind, is Mistress in the House, is rigorous to her Husband: She cannot have dominion over him, but she changeth it into tyranny, nor see him her subject, without making him her slave.

RE-

REFECTION.

THe Wife that one fears, is truly to be feared. Assoon as one trembles before her, she is terrible; And the more ready an Husband is to obey her, and to comply with her, the more unsufferable and cruel is she.

Please your self with all that is pleasant to her, but govern her so wisely, that nothing shall please her but her duty. Have you always over her the authority that belongs to you, but joyn thereto so much of love and goodness, as that she may have more pleasure in obeying you, then you shall have in commanding her.

If you know by long experience, that it is not in your power to bring her to good, take heed, that at least she bring you not to evil: Part from her rather, as much as may be permitted: it is better to quit her; then to follow her into misery, but leave her not in disorder. This were to cause scandal, and to make a great noise in avoiding her; and not to be well escaped from this domestic torment.

VII. MA-

VII. MAXIM.

There is no head above the head of Serpent, and there is no wrath above the wrath of a Woman. Eccles. 25.

PARAPHRASE.

AMongst the heads of Animals, that of the Adder is the worst and most dangerous; and among angers, that of a Woman is most dreadful, and the subtilest to invent treasons and means to destroy you.

Commorari leoni & draconi placebit, quam habitare cum muliere nequam.

You shall have more contentment in dwelling with a Dragon, or a Lions, then in having a wicked Wife in the House. One may tame, or daunt wild Beasts, or else one may find means to escape from them and save ones self by flight. But the rage of an unruly Woman is inevitable, you can neither daunt her, appease her, nor fly from her.

REFLECTION.

IT is true, that amongst the disorders caused by sin, one of the most deplorable and most

most fatal, is that which ordinarily appears in a Woman.

Gods design was, that her countenance, her voice, her nature, and her spirit, should not be but sweetness; That the spirit of Man should not be but vigour and Wisdom, and that of these two qualities joyn'd together, should the felicity of Houses be composed.

Sin has overthrown this design. There is happened in our nature a corruption, which in the greatest part of Women, hath strange effects.

The force of fumes and vapours, the weakness of the Organs and of the Imagination, and in fine the blindness of the mind, cause many tears to those that love them, and much misfortune in most affairs wherein they meddle.

In them, objects vehement, light, or vagabond, govern themselves, and stir of themselves. The Imagination delicate and feeble, follows their transport: the proud and blind mind, approves their faults, and maintains them. The Woman believes that all which passes in herself, though in despight of her, is just and praise worthy. It seems that in all this, there is some remainder of the old Serpent, or some sort of possession. That which we call Caprice, Obstinacy, and very often madness, &c. is but the

the Devil that enters their head, and who without taking away the judgement and the liberty, makes them do what we see.

VIII. MAXIM.

Her Husband shall sit among his Neighbours, and when he heareth it, shall sigh bitterly. Eccles. 25.

PARAPHRASE.

HEr unfortunate Husband, whom she incessantly afflicts, his common exercise is in making of complaints, and all the comfortable answers he receives from those who hear him are but sighs.

REFLECTION.

IT is very improper to complain publickly of domestic disorders. 'Tis a shameful harm that a man is loath to discover to the Physician. Those who suffer it ought to blush at it, as well as those who make it. Let the Wife be loose, fierce or violent, the Husband doth himself wrong as soon as he accuses her. It is no less his interest to keep her fault secret, then to cure it. There is necessary Prudence and Power. The point is effectually to remedy the evil, and

and in the mean while to hinder that the Patient does not cry out.

Choose well a Woman before taking her. When you have her, do not adore nor despise her.

Take heed either of stirring her up, or indiscreetly driving her to anger, by severe and unjust outrages, or making of her proud by a loose complaisance and importunate kindnesses. Love her perfectly, but shew her only one part of your love, at least hide the infirmities thereof.

Your duty and your happiness is to inspire her with Wisdom; but remember, That you shall never make her wife, but in rendring your self otherwise lovely then by too much friendship.

ARTICLE II.

MAXIMS

For the government of Children.

The first MAXIM.

For I was my Fathers Son, tender and only beloved in the sight of my Mother, he taught me also, and said unto me: Let thine heart retain my words, get Wisdom, &c. Prov. 4.

PARAPHRASE.

Solomon saith, I have heretofore been young, and a little Child, well-beloved of my Father, and governed by my Mother, unto whom I was very dear, and who kept me always near her, that I might receive as well instructions, as caresses from her. I lost no time, even whilst I was at play, for whilst I play'd and took the diversions due to my age; she would that I should always have a mind attentive, and an open heart ready to hearken, because she had

had always some good word to tell me, Her discourse ordinarily was.

My Son, love Wisdom and Vertue more then all the wealth of the World, the rest is but vanity.

That which shall render you an honest man, is the true wealth; and that which God shall prize in you, is the true greatness. Observe his Law, and obey his Will. Don't forget any thing that you have learn't, touching the happiness of being in his favour; don't quit that, for any violence you shall be brought to suffer. Fear nothing; That shall preserve you, as long as you keep it.

REFLECTION.

HOw great are the inventions of Wisdom, in the least things! What a high and sublime policy has it, in the Conduct of a Child, who comes out of the Cradle! How fair and profitable Councils, in an unimitable example!

Love a Child tenderly, and cares it on every occasion, without spoiling the flower of his age, or making the candor of his innocence and simplicity to fade: preserve it in him, without perplexing him, keep him in fear and duty, without taking away his liberty. Give him an inclination to good and

make him bend to that side, without breaking any thing, and without doing any violence to his honour.

Do in such sort, as that he may loose nothing, neither of respect during familiarity, nor love during corrections, nor time during play, let him always learn something that may help him to become Wise, and let every accident that happens to him, be made a lesson of Wisdom and Piety; let him have all his pleasures in the presence of his Father and Mother, and although one suffer him not to commit faults there, yet nevertheless he cannot suffer to be kept elsewhere.

Let him know that the reproofs that you give him, come from good will, let his Mother appear as lovely during threatnings as caresses; let severities bear so well the marks of a true affection, as that he may hold himself thereby obliged, as by gratifications and recompences.

Let him accustom himself to take the little discontents of his Mother, for the greatest misfortune, and let him have no ruder punishment, than the sadness of her countenance and her silence.

Let him with the milk, suck the first sweetness of devotion, and let this Maxim be imprinted in his Soul betimes; That on earth there is no other felicity, than to live

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according to the Laws of Reason and Justice; let them often say again the same things to him, after different Methods, and with that wearineſs and addreſs, as that he may not loath to hear it; And that to tell him one good word, let the proper time be made uſe of; whilſt that he plays and that his heart is open by tenderneſs, to the end that words may enter ſweetly, and that he may feel nothing but pleaſure in learning what he ought to learn.

II. MAXIM.

He that loveth his Son, cauſeth him often to feel the rod, Eccl. 30.

PARAPHRASE.

HE that loves his Son, ceaſeth not to inſtruct him according to the needs of his age; and he regulates all the motions of his body and mind, by perpetual and judicial advices.

REFLECTION.

BEgin to apply your ſelf to the inſtruction of your Children, aſſoon as they are able to hearken, and forget not, that education ought to follow ſoon after the

birth, since corruption and the inclination to evil comes with it.

For little as a Child can be, since that he hath a spiritual and an immortal Soul, 'tis scandalous to let them live brutishly; and to expect that reason should be throughly awake, before you speak to him of his duty, is to wait very long.

Whilst that nature is soft and flexible, it is necessary to bend it, and give it the first folds of the affections and habits, that it ought to have in the time of its strength. It is necessary that your Child practise good before he knows it: it's necessary that he accustom himself thereto by obedience or necessity, before he chuse it by judgement; and that without knowing what he doth, he should do nothing, but according to the rules of reason and honesty.

Infancy has its perfections and its vertues: order it so, that they appear in the infancy of your Son. Assoon as nature teaches him to will and to speak, teach him to will and to speak as is necessary; and do so well, that any of his humane actions, may not have the air and appearance of the actions of a Beast.

The Child that is happily and well brought up, is he in whom the passions are subdued, and obedient before reason is awake, in such manner, as that when it is awa

awake it has nothing else to do but to reign in peace, and to enjoy the victory that education has won.

III. MAXIM.

He that teacheth his Son shall have joy in him, and shall rejoyce of him among his acquaintance Eccl. 30.

PARAPHRASE.

THE Father who teacheth his Son, and hath care himself of his education, shall draw honour from thence, and shall with much joy see him dearly beloved of his Parents, and esteemed of his fellow citizens.

A Son nursed by the Mother, and instructed by the Father, shall be the joy of their House, and the happiness of their Town.

REFLECTION.

THE negligence of the one, and the affairs of the other, have introduced the custom of confiding in Masters, for instructing of their Children. This is not what Nature intended. When it gave milk and tenderness to the Mother, and intelli-

gence and prudence to the Father, its design was to accomplish the glory of their fruitfulness, and to render them Father and Mother of a Son, who was entirely theirs; and who owed his nourishment and his Wisdom, but to their pains and conduct.

A Mother that lets not her Child go out of her arms, but when reason is come to him: A Father who lets him not go out of his House, but when that reason shall govern him, and that he hath contracted, the habits of acting by judgement, and of loving honour, tasts the true pleasures of paternal authority; and no man is perfectly happy in having a Son, but he who hath given him life, science and vertue.

If your Son holds his vertue from another and not from you, he is not yours by one half, and you have no right to attribute to your self, any of his actions. He holds from you the power to eat and sleep, and from the Master the power to act wisely and to live as an honest Man.

IV. MAXIM.

He that teacheth his Son, griveth the enemy, and before his friends he shall rejoyce of him. Eccl. 30.

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PARAPHRASE.

HE who brings up his Son carefully, labours as well for others as himself. He can boast amongst his kindred and neighbours that he is their good friend, since he is a good Father, and one who prepares them a successor, and a faithful heir, who shall revive the friendship that he had for them, and the good examples that he hath given them.

REFLECTION.

A Man has not much wealth, when he hath none for his Children: But he hath yet less vertue, if he hath not enough of it to make an Inheritance, and to hinder that this vertue does not die with him.

If you aspire unto immortality, and if you are touched with the laudable desire of acquiring it, do so, as that all the most precious and excellent things that you possess, may remain after you; and let each remain in the place proper to them, to be immortal and glorious; Your Soul in Heaven, your vertue in the heart of your Children, your reputation and your name in the memory of your friends, in fine, your silver in Gods Treasury, in the hands of the poor.

But observe, that vertue is not bestowed as wealth in saying, I leave.

Touching this Article. To say at the hour of death, or by the hand of a Notary, in ones Will, I give and bequeath unto my Son, my Devotion and my Wisdom, &c. is to do nothing at all: your Son shall not have them thereby. If you would that he possess them, do so in the time of your health, as may put him in possession of them, and put good examples before his eyes, from whence he may learn that this possession is lovely, and that it ought to be loved, more then riches and other goods which perish.

V. MAXIM.

An Horse not broken becometh headstrong, and a Child left to himself will be willful. Ecc. 30.

PARAPHRASE.

AN Horse neglected and that one tames not betimes, becomes untameable; and a Child that one abandons to his liberty, without reproof or correction becomes incorrigible.

REFLECTION.

EXpect not but that yours should commit crimes great enough, for you to correct, or reprove. Malice increases with age, and

and in the end arrives to a pitch, and to an excess, where chastisement is not only very unprofitable, but very dangerous.

Do not expect but that his little indevotions will become sacriledges, and that his little angers will change themselves into furies, and they may meditate designs of treachery and parricidie. Punish them whilst you can draw honour, and profit out of your severities, and have a great care, that others have not occasion to punish him, when the punishment shall be the death of your Son, the loss of your Honour, the ruin of your House, and the reproach of your posterity.

VI. MAXIM.

Cocker thy Child, and he shall make thee afraid, Play with him and he will bring thee to heavinesse. Eccl. 30.

PARAPHRASE.

IF you treat your Son always with caresses and kisses, and if you continue to give him milk, at the age of fifteen or sixteen, he will return you gall, and he will oblige you to fear him, as much as you should have loved him.

If you play with him, you shall lose much

at that play, your familiarity shall be recompensed by a contempt, that shall cause your death.

REFLECTION.

Children come to an age, when they need no milk, nor careſses, nor laughter, nor familiarity.

There muſt always be love; but at that age your Son ought to divine that you love him: it doth not belong to you to tell him ſo.

Have you a reſervedneſs and a ſilence which ſhould do all, which corrects when he is faulty, and commends when he doth well. Spare not either Praiſes or Corrections, but do in ſuch ſort as that you give neither but by the eyes.

When he hath failed, let your preſence and your ſadneſs be all his puniſhment.

When he hath done well, let him be ravished to ſee you, and let him take that for his recompenſe. Approve what he hath done, but let your approbation be, if poſſible without words: at leaſt, let it not be much; and let the declaration that you ſhall make to him, of your ſentiments touching his demeanour, be little better then ſilence it ſelf.

VII. MAXIM.

Laugh not with him, least thou have sorrow with him, and least thou gnash thy teeth in the end. Eccl. 30.

PARAPHRASE.

DOn't laugh with a Child, if you are not willing to weep with him. If you have not inceſſantly the hook in hand, to prune the branches of this tree, and to lop off that which is offenſive, you ſhall pluck but bitter fruit, ſuch as ſhall make your teeth gnash, and make you feel moſt grievous pangs in your latter days.

REFLECTION.

THere are three things, which neceſſarily make you looſe your authority over your Son. To laugh with him and render him too familiar; To ſuffer and diſſemble his faults; and in the end to give him evil examples, and to make your paſſions, and weakneſs appear before him.

Theſe are the three indiſcretions, that take away the reſpect that is due to you, and which accuſtomes him to contemn you. Avoid them carefully: For aſſoon as you

see your authority lost; be you assured that your Son himself is lost.

In one word, do not adore him: and in regard of Children, take heed of following the fatal example of so many other Fathers, who make Fools of them by their education, and then Judges, Magistrates, and Masters of the people, by their silver or credit.

VIII. MAXIM.

Bow down his neck whilst he is young, least he wax stubborn, and be disobedient to thee, and so bring sorrow to thine heart. Eccl. 30.

PARAPHRASE.

BOw down his neck in his youth, and bring down his pride, and make his rebellious spirit bend to obedience and duty, with all the strength you are able. Never fail to correct him on occasion, least he harden himself in evil, and his wicked nature become inflexible; otherwise you shall have the displeasure, and the shame of seeing him arrive at that pass; and you shall suffer eternal repentings for your negligence.

RE-

REFLECTION.

NEvertheleſs in taming him free your ſelf from anger. Correction does wonders, againſt the looſneſs of youth when moſt incorrigible and deſperate, but choler mixt in this moſt excellent medicine is poiſon. If you give the one with the other, you go to deſtroy him, believing thereby to remedy his diſtemper, and you render your ſelf his murderer in acting the Phyſician.

Learn to be ſevere and dreadful without being in rage; to be firm and inflexible, without ceaſing to be reaſonable, to be juſt and entire without being violent; and know the way to have the countenance and the word of a terrible Judge, at the ſame time that you conſerve a Fathers heart.

IX. MAXIM.

Give not thy Son and thy Wife, thy Brother and Friend, power over thee whilſt thou liveſt; and give not thy goods to another, leaſt it repent thee and thou intreat for the ſame. Eccl. 33.

ſee your authority loſt; be you aſſured that your Son himſelf is loſt.

In one word, do not adore him: and in regard of Children, take heed of following the fatal example of ſo many other Fathers, who make Fools of them by their education, and then Judges, Magiſtrates, and Maſters of the people, by their ſilver or credit.

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PARAPHRASE,

And

REFLECTION.

WHilst you live don't put your self under the Conduct of those, whom you your self ought to manage, neither Wife, Children, nor Friends.

Retain always that authority that God hath given you, and the free disposal of your Goods, without confiding in any whosoever it be; for fear, least instead of the ease and rest you hope for, you fall into contempt, and that you do not render those cruel and ungrateful, whom you think, your liberality should render wiser and more acknowledging.

Assoon as you shall have given all to your Sons and Daughters, they will believe that they now owe you nothing more. And when your hands shall be empty, your countenance shall be odious and intolerable: Suffer not that by any prayer or application whatsoever, they make you ever to change your resolution: for 'tis better to see your Children dependant on your good will, then to rely upon their acknowledgement and justice.

Deal

Deal ſo, as that they have always need of you, or hope for ſomething from you, but ſtand not in need of them, if you intend to be loved by them. Shew them your hands during life, but keep them shut and don't let all go but at death.

ARTICLE III.

MAXIMS

For the government of Servants.

The first MAXIM.

A yoak and a collar bow the neck, so are torments and tortures for an evil Servant. Eccl. 33.

PARAPHRASE.

He[illegible]ghty yoak brings down the [illegible]nd lofty neck: and daily labou[illegible]enders a Servant humble: an[illegible] in the end, gives him an inclination to his duty.

Mitte illum in operationem ne vacet: multam enim malitiam docuit otiositas.

Never leave your Servant without employ, for Idleness is the Mistress, of the School of malice. 'Tis she that teacheth it in Houses, and render all those learned therein who have the leasure to study it, and who want business.

If

If you give your Servant work he will give you rest, if you spare him he will give you pain. When he does nothing, he thinks of doing evil; and the more at liberty he is, the more inclination hath he to loosness and debauchery.

Operatur in disciplina, & quæri requiescere laxa manus illi, & quærit libertatem.

REFLECTION.

TAke no body to serve you, if you have not wherewith to employ him at all times of the day. One quarter of an hours idleness joyn'd to another, shall quickly be long enough, to give a Servant the will to do no more, and to teach you, That a Master who nourisheth a sloathful person, is very near to nourishing a Traitor and an Enemy.

II. MAXIM.

Bread, Correction and Work are for a Servant. Eccl. 33.

PARAPHRASE.

THere are three things, of which your Servant ought not to stand in need, (*viz.*) Bread, Work, and Admonition.

RE-

REFLECTION.

OF Bread, because 'tis his right; of Work, because 'tis his condition; of Admonition or chastisement because 'tis your interest.

Without Admonition, he corrects not his own faults; without labour he will commit new ones and greater; without Bread he will believe that he may commit them, and that all his thefts are allowed him. In one word, when by your indevotion, serious advices are wanting in your House, as well as wholesom correction; When that by your negligence they are not well employ'd, and when that by your covetousness, they are neither well paid or well fed. Take them for Ungodly, Unchast and Theeves, all those who are content to dwell with you.

III. MAXIM.

If he be not obedient, put an more heavy fetters, be not excessive towards any, and without discretion do nothing. Eccl. 33.

PARAPHRASE.

WHen he refuses to obey, punish him; but do nothing by passion and without

out

out judgement. The transports of your wrath do not correct him, they pervert your self and render you more blame worthy then him.

REFLECTION.

ASsoon as you know him to be incorrigible, send him away, and beleeve that 'tis better to be rid of him a moneth sooner, then to employ him this moneth to vex you, and make you commit without ceasing faults of impatience and transports of anger. But if you judge that he may amend himself, and that you have cause to hope for an amendment and service from him; distinguish between his faults of sloathfulness, or evil will, and those of his ignorance, and have therein a most judicious conduct, and the most just that you are able.

The most excellent means to be seared and well served in your House, is to render your self serious towards your domesticks, and to have few words with them. Know all that they do, but hinder them from knowing what you think, and what you will do.

They will not have of respect for you, but as you have of moderation or reserve towards them.

Heretofore Idols were adored, because they

they were Images of men who had their eyes open, but laid not a word.

A Man who sees every thing in his House, and who speaks not, is respected as a God: They tremble without his threatning; and the only fear that they have, by his not speaking, keeps every one in his order, and in his duty.

IV. MAXIM.

If thou hast a faithful Servant, let him be to thee as thy self, and treat him as a Brother. Eccl. 33.

PARAPHRASE.

When you have a faithful, ingenious and an humble Servant, let him be as dear to you as your Life, Treat him as a Brother or as a Friend. Remember not only, that 'tis one of the rarest things in the World, and that one cannot buy it too dear; but remember also, that the eternal Wisdom, which disposeth of the servitude and liberty of men, hath put him into your hands, and 'tis a present of his providence and love.

REFLECTION.

Fear not to be familiar with a wise Servant, who has affection for his duty. Onely

Only have a care, that he doth not accustom himself to guess, but to ask what your intentions are, and what your will is on each occasion.

Discharge your self on him, of your disquiets and houshold business. But if you would do that happily it is necessary at least, that you take one trouble, (*viz.*) To look to it; and to know all that passes.

See you all that he doth; not so as to have a watch on his fidelity, but to hinder him from forgetting his condition. If you do not make him remember it, he will without doubt forget it; and things shall arrive to a pitch, that shall necessitate your dependance on him.

It is very easy to make a good Servant an ill Master.

And although he commands very wisely and governs your House keeping with much success, it is yet shameful for you to obey in your own House. You can't loose more then in loosing your authority there.

'Tis an ill way of understanding, either right or policy, to recompense the long services of a waiting Gentleman by serving him your self, and fearing him in your turn.

Since he is wise, put your goods and your business into his hands. But know that you must not communicate power, as a Father com-

communicates life; but as the Sun communicates Light, giving it incessantly, and in keeping the Person obliged, by a perpetual dependance.

A Servant to whom one trusts all, without taking any notice of what he doth, shall quickly be a Thief or the Master of the House.

V. MAXIM.

Whereas thy Servant worketh truly, intreat him not evil, let thy Soul love a good Servant. Eccl. 7.

PARAPHRASE.

AFflict not a Servant who doth what he can, and who employs heartily all his strength and health to serve you. You are unworthy to live, if your evil humours make those to suffer who love you, and who live not but for you alone.

REFLECTION.

DO so well, as that one may be content to serve you, when he enters into your House, that one may be faithful and happy when he is there, and that one may be rich, if it be possible when one goes out thence.

That

That is your honour, for one of the qualities of great Men, is to make those great who faithfully serve them with love. Do not as some, who render themselves easy and good to their Servants, provided that their Servants were content to be poor and miserable. But on the other, neglect not your interest, seeing things so, That the advancement of those who gain with you, come no other wise but your liberality and their Wisdom: And that their treasure increase not by your losses. For it is very shamefull to see, what is every day seen, of rich Servants and poor Masters.

VI. MAXIM.

Labour not to be rich, cease from thine own wisdom. Prov. 23.

PARAPHRASE.

Overwhelm not your self by labour, nor loose your health to heap up riches.

Fear and Prudence which makes you to foresee future needs, are a true folly, if they interest themselves in preserving the Innocence and Tranquility of your soul, as well as the making your revenue increase.

RE-

REFLECTION.

YOu give your selves disquiet this day, and you labour hard to be rich, to rest your selves some years hence. Do better then that, Take you rest to day and put off giving your self grief and disturbance till that day.

Rid your self of the ambition of acquiring much wealth, and know by the experience of others, that 'tis to acquire much trouble.

To have too much silver in ones Coffers, and too much nourishment in the stomack, are two commodities equally dangerous. Rest and pleasure increase not with wealth, when Goods are arrived to a sufficiency or to a middle condition, you have attained to the utmost limits of pleasure.

You may be more rich, but never more content, nor more at ease.

When you shall be a great Lord, and that you shall see your self in the middest of a multitude of Officers. All the advantage above Persons of a middle degree, shall be, That you shall have more trouble and importunity about you, more unprofitableness in your moveables, more vanities and follies in your cloaths, more company at your Table, more noise in your House, and more trouble in your mind.

With all the millions you can poſſeſs you can't buy a ſecond Body: and whilſt you have but one, you ſhall have no need of two Houſes, nor three Tables, and yet leſs need of forty hands to ſerve you.

All this multitude of pains and unreſt, ſhall be for other Perſons, that you ſhall nourish; and certainly one may ſay, that thoſe who labour moſt to enrich themſelves; are the very Perſons, who leaſt enjoy the pleaſure of their own labours.

IV. ARTICLE.

MAXIMS,

For the Conduct of a Wise Man towards his Friends.

FIRST MAXIM.

A faithfull Friend is a strong defence, and he that hath found such an one, hath found a Treasure. Eccles. 6.

PARAPHRASE.

A Faithfull Friend is a fortress that defends, and a Treasure that enriches. He that possesseth it is happy, and his happiness is secure.

REFLECTION.

KEep this Treasure carefully; and if there remains in your Soul, any remembrance of its Heavenly extraction, and any streaks of

of its resemblance with God, never live without friendship.

It sufficeth even to live, To know that there is in us a necessity to love. For as our Souls are created after the Image of the Creator, they must of necessity, have a goodness which drives them, as it were to go out of themselves, and that all their substance should be no other thing then a Divine and an immaterial flame, which raiseth it self towards Heaven, and who in aspiring to God, seeks another heart then its own, as a Companion and an help, to be assisted in its elevations, and to arrive more easily at its soveraign happiness.

Each spirit is but the one half of another. Not that these are divided in the making, and two made of one: But they are formed with a proportion and a sympathy, which inspires them with desire, and gives them power to joyn themselves, and to act so by their intimate communications that they become as one. But before all may be accomplished, there are formed in the Soul of Man, much anguish and doleful melancholly, and several sorts of distempers and miseries, because it is the Image of God, the eternal felicity of which consists in this, that neither of those persons is ever alone.

One part of a wise Mans skill, is to know, that the most of the miseries of our mind,

come from inward solitude; and that their remedy is a true friendship. *Amicus fidelis medicamentum vitæ.*

II. MAXIM.

Well is him that hath found Prudence (or a Friend) and he that speaketh in the ears of him that will hear. Love thy friend and be faithfull to him. Eccl. 25, 27.

PARAPHRASE.

TO find a good Friend, and ears capable, either to hearken to profitable truths, or to retain secrets of consequence, is an happy rencounter.

Love your like, and content your Soul in joyning your self with him by a perfect confidence, without having any thing upon the heart, which may not be common to him.

REFLECTION.

THat which our Souls would trust, and that which they would draw out of themselves, to transport it into other Souls, are three things. Their Knowledge, their Secret, and their Person.

When they communicate their Sciences, (*viz.*) Their Knowledge that they have acquired by study, or the News that they have learn'd by fame, or the Light that they gotten

by

by from public affairs and other occasions; In one word. When they communicate their indifferent thoughts with pleasure, 'tis familiarity. When they pass further, and that they communicate their secret thoughts, 'tis friendship.

When they go even to the utmost pitch, and that they aspire to the communicating themselves, and to transport their heart into another heart, and as far as is possible to nature and grace, of two spirits to make but one. 'Tis properly and precisely what we call Love.

Good will follows Love, and that follows Friendship. We will the welfare of the object, assoon as we love it. Our own welfare is common to him. What belongs to a Man belongs to his Friend.

To gain a faithfull and a sincere Friend, is to acquire in a moment, all that which he possesseth, and that he hath been many years in getting. *Beatus, qui invenit verum amicum.*

III. MAXIM.

Nothing countervails a faithful Friend and his excellency is invaluable. Eccl 6.

PARAPHRASE.

THere is nothing more precious in the World, than a good Friend. In the ballance of the wise it weighs heavier than all the gold and silver in the World.

REFLECTION.

MEn speak this day excellently of friendship: but 'tis a subject whereon men seem very ill to proportion the good they do, to what they say.

Our age is the most eloquent that has been thereupon, and the happiest in words and thoughts. Never has there been so many Admirers of this fair vertue, nor never so many Panegyricks and pieces composed in honour of it. In Books, in all Societies, in the Court, and amongst the People; men speak not but of friendship. One sees nothing else on the countenances and lips: it is every where but in mens hearts. Friendship pleaseth us but interest is our Master, and there is no loss with which we are less touched or less afflicted then that of a good Friend.

V. MAXIM.

A faithfull Friend is the medicine of Life, and they that fear the Lord shall find it. Eccl. 6.

PARAPHRASE.

OUr Bodies have distempers which shorten our mortal Life: Our Soul has those which render its immortality unhappy: The remedy of the one and the other is a good Friend; but you must fear God, to find it.

Have many Friends, but have no more then

then one confident. Be much with all the World, but be ſingle with one alone.

Let your Houſe, your Treaſures, your Hands, your Ears be open to many Perſons; but let your Heart be open, only to the intimate Friend, that you have choſen.

REFLECTION.

YOur Heart was made to be given: it cannot refuſe it, without crime and infamy: but its greateſt reproach and shamefulleſt injuſtice, is to give it ſelf to many.

It and its ſecret is no more any thing worth, when once they are common. The excellency of the Heart of man, is to procure the general good, and its ſelf to be a particular one.

It is neceſſary, that it ſhould be of the condition of the Sun, who obligeth the whole World, who is admired of Men and Angels, but governed and poſſeſt only by one.

In one word, the Heart is well made, when it is as a ſtately Garment, and that it can take this for its device. *Agreeable to all, proper to one alone.*

V. MAXIM.

If thou wouldeſt get a Friend, prove him firſt, and be not haſty to credit him. Eccl. 6.

PARAPHRASE.

IF you would have a good Friend, try him, and before that you truſt him know his fidelity. But remember that you have

no other ballance for that, then the time of affliction.

REFLECTION.

IT is true that perfect friendships are begotten at the first moment of an enterview, and that great wits know one another from that instant.

But a wise Man, who hinders not his inclination from begetting, doth hinder it from declaring itself so readily.

He pleaseth himself to feel the unforeseen motions, and the sweet and powerfull attractions, that incline him to love the Person that seems lovely to him; but before that he resolves, he asks his reason, and he trusts not, but to its councils: and reason, before consent, asks concerning the time, and trusts none but experience. Whosoever has not seen more then a year, can't say that he knows; and whosoever has suffer'd nothing, can't say certainly that he is beloved.

VI. MAXIM.

For some Man is a friend for his own occasion, and will not abide in the day of trouble. Eccl. 6.

PARAPHRASE.

FOr there are Friends, who are not so but in fair weather. They fly away when the winter comes near; and when you begin to lament, they know you no more.

RE-

REFLECTION.

THeir opinion is, that friendship consists in pleasing themselves with your converſation, and laughing with you, when you are in good humour, during proſperity and happy days.

They ought to know, that to declare ones ſelf a Friend to any one, is to oblige a man, ſelf not to have money in the time of his need, nor leiſure in the time of his buſineſs, nor bloud and life in the time of his danger, which are not his, and of which he may not be able to diſpoſe.

VII. MAXIM.

Again ſome Friend is companion of the Table, who will not continue in the day of thy neceſſity. Eccl. 6.

PARAPHRASE.

THere are ſome who are good Friends when they are at Table; but from thence they know no body. They promiſe every thing, when they divert themſelves with you, and at your expence; after that they remember nothing, and ordinarily feaſts ſerve, but to feed deceivers and ingrateſull Perſons.

REFLECTION.

THey believe that to love you, is to help you laughing with a brazen face, during debaucheries, & in the commitment of ſin with more boldneſs and inſolence.

Beleeve them not; for if you take those for enemies, who use their hands and sword against you, don't take those other sorts of Murtherers for Friends, those who employ your own hand to bring death into your Heart, and who perswade you to stifle in you, by scandalous and brutish actions, both Innocence, Grace and Honour, which are the true Life of Man.

Flee those Men: whatsoever may be the tye that fastens you to their company, burst it, and look on them as unknown, or as Traytors. Remember that death breaks all Marriages, and crimes all Friendships.

Et est amicus ad inimicitiam.

There are others who are Phantastics and odd humour'd; who love without interest, and are offended without grounds, and who make friendships, but to make complaints, and to seek occasions to accuse and persecute a Friend.

Engage not your self so far as to see them: and be constant in refusing and avoiding the acquaintance, and familiarity of two sorts of Persons.

That of Libertins, who are happy in possessing you, and diverting themselves with you, but are always ready to betray you and to sell you for a little silver.

And that of those passionate and jealous Friends, who take for treachery, the least look

look that you cast on any body else, and who have made an Ancient say very wisely, That there is no hatred more intolerable, and more to be feared than their friendship.

VIII. MAXIM.

And there is a Friend, who being turned to enmity and strife will discover thy reproach. Eccl. 6.

PARAPHRASE.

THere are others, who cannot keep a Secret during anger, and who in the least difference that happens, declare all they know of you, and cruelly vilify your confidence and your sincerity.

REFLECTION.

IT is true that these transports of their anger are dangerous, and they may cause fatal displeasures; But remember that when you have received any one into your friendship, that you are not only to feel his afflictions, but you are also obliged to suffer his faults; and that 'tis to suffer very little for him, if you have not the courage to endure what comes from himself.

There is no Friend but hath his imperfections and failings, and there are no failings in your Friends, that you ought not to excuse: But there are none also, but you ought to have known before loving and

chusing him. Choose well, and never engage your self to love a Man, whose faults and weaknesses are the intervals of hatred, and who during anger is a true enemy.

IX. MAXIM.

Whoso feareth the Lord shall direct his friendship aright; for as he is, so shall his neighbour be also. Eccl. 6.

PARAPHRASE.

WHen you have found a constant Friend, look on him as another self. Make him enter into your House, with the same liberty as into his own; let him dispose of your family, and concern himself with your affairs as of his own.

'Tis the happiness of friendship, to live in two hearts, and to command in two Houses.

REFLECTION.

WHat Men say of two Suns, (if they were in the World,) would not be true, if they could love one another.

These were not two things incompatible, but two equal powers, when that a right understanding were between them; and all Laws that Men make to govern the universe, in favour of the unity, were not good, but because discord is an inseparable companion of two Soveraigns. When that love is the

the third, there's the number neceſſary, to command happily both in Heaven and upon Earth.

X. MAXIM.

Forſake not an old Friend, for the new is not comparable to him. Eccl. 9.

PARAPHRASE.

A New Friend is never worth an old. Change not: what you have already, is aſſuredly better then what you yet have not. If the Perſon that you have long loved, be leſs perfect and leſs precious, it is nevertheleſs propereſt for you, and beſt made to your humour.

The ſweetneſſes of friendship come not from the Nobility of a Man, nor his knowledge, nor the beauty of his mind, but from the conformity of his heart to yours.

You cannot be more ill clad, then by a gaudy and rich ſuit too big for you, and that fits not well; neither can you be more ill beloved, then by a man that nature has not made for you.

Moreover, there is no new Garment that does not incommode the body; nor new acquaintance, that does not torment and wound the ſpirit.

The reſerves and ceremonies continue a long time, and theſe are the grand affairs, at the beginnings of friendship.

In a word, whosoever can cease to love a first Friend, is unworthy to have a second, and whosoever can let a good and a true friendship die, shall never have another which may be immortal.

XI. MAXIM.

Do good to thy Friend before thou die. Eccl. 14.

PARAPHRASE.

DO not stay till the hour of death, to do good to your Friend. Love makes companions, not heirs. It does not offer what it looseth, and what it is constrained to leave, but it renders that common which it possesseth. The time of its liberality, is the time of its life.

'Tis avarice, or necessity that gives at death, and which makes Testaments.

In bonis tuis des querelam, & in omni dato non des tristitiam verbi mali. Eccl. 18.

In doing well, do not make reproaches; and when you oblige a Friend by any favour, let your countenance and your words oblige yet more. The sadness of the giver, offends him who receives; and changeth the good done, into displeasure.

Denial oftentimes ought to be excused, because it may come from inability. But a sad consent and trouble, cannot but be very odious;

odious; because it can come from nothing, but covetousness or want of affection.

When you have occasion to help your Friends, have always three things open, your Hands, your Countenance, and your Heart.

To do a kindness with speed, is to do it twice; But to do it in a civil and courteous manner, is to do it more then an hundred times.

In like manner, let that never happen, as to say to a Friend, Come again to morrow and I will give it you.

Ne dicas amico tuo: Vade, & reverte: cras dabo tibi. Prov. 3.

A favour delay'd is scarce more worth then denial; and it is not given from the day that one can give it, one gives but at halves.

It seems as if by this delay, you did seek time, to find means to do nothing, at least, you demonstrate, that you do not oblige with pleasure. Joy is ready, and every thing that pleaseth it, is suddenly done.

XII. MAXIM.

Change not a Friend for any good by no means.

Eccl. 7.

PARAPHRASE.

MOlest not your Friend, who defers the payment of what he owes you. It

is

is better to have your money a little too late, then loose so dear a friendship too soon.

To lend by affection, is to employ your money well; but to loose a Friend to recover it, is to loose more then that's worth.

REFLECTION.

SInce you are in haste to be paid, conceive that he is more straitned to perform it; and know, that it is not so painful to an honest man to want money, as 'tis to owe it. Be content that he's afflicted and disturbed: don't render him shamefull by speaking to him of that affair.

Those who have a little true friendship, blush at the calling to mind the debt of a Friend. Since you have much courage and much love do you your self blush at the remembrance thereof.

To hold ones peace thereupon, is not to be generous enough, perfect kindnes is quite to forget it.

XIII. MAXIM.

Loose thy money for thy Brother and thy Friend, and let it not rust under a stone to be lost. Eccl. 29.

PARAPHRASE.

HAzard your money, by lending it to your Brother or your Friend; And know, that it is always more honourable and more

more ſafe, then it would be in a hidden Treaſure, and ſhut up under ſtones.

REFLECTION

YOu ought to believe it loſt, aſſoon as it is uſeleſs to your Friends: When they come to ask a favour of you, be you ready to offer it: fear no other danger, but that of deliberating too long; and have no other diſpleaſure, then for not having prevented them, and for not being happy enough to gueſs, that they had need of you.

Have herein the Maxim of that ancient Hero, who being adviſed by his Treaſurer, that there was no more left, and that his liberalities had exhauſted it, made him this heroic anſwer? You deceive your ſelf, ſaid he, There remains to me all that I have given: it is mine more then ever, ſince 'tis in the hands of my Friends. *Hoc habeo quodcunque dedi.*

XIV. MAXIM.

Who ſo diſcovereth ſecrets, looſeth his credit, and ſhall never find a Friend to his mind. Eccl. 27.

PARAPHRASE.

TO reveal the ſecrets of one Friend, is to looſe many. An unfaithful man, ſhall never be loved of any body, and thoſe who

who have made him tell it, shall be first that shall fear and hate him.

REFLECTION.

IN affairs of friendship, aswell as in those of State, the least and lightest indiscretions of the Tongue are irremissible crimes. Their Secret is a Religious order, who have no pardon for faults, nor pity for penitents. They punish those faults, after the most terrible manner, and most to be feared of a man, who hath any thing of sentiment or an heart. Which is, That they never give him any more the occasion to fall again.

XV. MAXIM.

If thou hast opened thy mouth against thy friend, fear not; for there may be a Reconciliation. Eccl. 22.

PARAPHRASE.

IF (being in an ill humour,) you have happen'd to say ought to your Friend in cross terms, or have inconsiderately injured him, but that signifies nothing; fear not, for reconciliation is not difficult.

Ad amicum, si produxeris gladium, non desperes.

In like manner, if during a fit of anger, you draw a sword against him, despair not of re-establishing your friendship. Man is indulgent toward the passions of his Brother, when they are blind and carry away

away the reaſon. There needs but one word of regret, or one tear to waſh away the memory of a bloudy quarrel.

That which is dangerous, and renders anger for ever irreconcilable, is to caſt in the teeth of a Friend, any thing that reflects on the honour of his Houſe, or to upbraid him with the ſervices you have done him, or of any pleaſure that he ſhall have received, or to teſtify any contempt of him, or to appear proud in his preſence, or in fine, to declare his ſecrets, or to betray him in any buſineſs where he puts confidence in you.

Excepto convitio, & improperio, & ſuperbia, & Myſterii revelatione, & plaga dolóſa, in omnibus effugiet amicus.

All that makes him ſhun you to the end of the World: you may ſee his face again, but you ſhall never more find his heart nor confidence.

REFLECTION.

IN fine, contemn not your Friend, for contempt is the mortal wound of friendſhip, and the only wound that the heart of man can't bear.

Nature and Fortune which might render us contemptible, are not able to render us inſenſible and indifferent under contempt; habitude cannot accuſtome us thereto; and vertue which ſometimes may be able to ſtifle

stifle the grief, cannot blot out its remembrance.

We have no experience, even that the quality of Persons who contemn us, do lessen the resentment. The praises that we receive from the part of our enemies, do not leave to be agreable to us: But the contempts that come by means of our greatest friends, sensibly wound the heart.

That which comes even from Princes or Masters, is not sweeter, nor better received. Whatever power or authority, that one hath over us, we never think they have a right to contemn us, when we are guilty; and those who confess, that their crimes deserve death, cannot believe they deserve contempt.

Grace takes away from many the desire of revenging themselvs, but it gives to very few contentment to suffer it. If some may love to be contemned for the Glory of God, I do not know, that many love those however, that do contemn them.

XVI. MAXIM.

One man beareth hatred against the other, and doth he seek pardon from the Lord? Eccl. 28.

PARAPHRASE.

Ipse cum caro sit, reservat iram & propitiationem quærit à Deo.

HOw can that man dare to ask blessings and favours from God for himself, who prepares evill for another? And he who would

would cauſe his neighbour to perish, can he hope that God will preſerve him?

Man would himſelf be in wrath, and deſire that God ſhould be appeaſed. He who is but fleſh and corruption, would punish the faults of thoſe like himſelfe: And he prayes God, who is infinite in his holineſs, that he might diſſemble his, and that God would endure them: what pretentions and what hopes are theſe?

REFLECTION.

TO choak the ſentiment of ill words, that one gives you, or of wrong that one does you in buſineſs, have you often in your mind this undoubted truth.

That of all ſorts of injuſtice, the two greateſt are, Firſt, That God ſhould be offender, the ſecond, That we ſhould take ill other mens offending us, and that we ſhould take the liberty to reſent them, and complain of them.

When you have a difference with any body, you goe and relate the buſineſs, and aſk of your friends, if it be not true, that you have wrong, and that you ought to revenge it: you have ſo much right on your ſide, you do and ſay ſo well, that each one confeſſes it & anſwers you that 'tis true.

But to the end that you might better know the truth, tell them the whole, relate

to

to them ingenuously, what your Conscience knowes, touching the most enormous sins, and shamefull ingratitudes that you have committed against God; and there shall no body say, but that you merit infinitely more evil, and more contempt then you have as yet received.

During quarrells and suits at Law, the question is, to know if you ought to destroy a Man, whom God makes use of, to punish in you great sins, and to punish them by so small an evill as that is, which you pretend that one doth you. Be you the Iudge; examine and decide the question your self.

XVII. MAXIM.

Abstain from strife, and thou shalt diminish thy sin Eccl. 28.

PARAPHRASE.

LEssen the number of Law suits, and there shall remain fewer sins. To prosecute a relation; To enrich Judges, and persons unknown; To ruine your family; to multiply your faults, & to lose Paradice, is that which ordinarily you gain by pleading.

There is no quarrell but may be ended, by means of mildness and civility: and there is no peace but is more worth then all the victories of the Barr, and than all the Triumphs, that pride causes you to make over your enemies.

REFLECTION.

LIve in peace, and eſtablish your happineſs, by ſo doing, as that nothing may trouble you, and that you may not be obliged to defend your ſelf, nor to complain of any body.

It is not ſo honourable to overcome enemies, as not to have any. Mad men, and Beaſts themſelves have a part in the firſt honour: The ſecond belongs only to men of a Divine and heavenly nature.

But if we muſt unfortunately have enemies, let us believe, that it is leſs glorious to us, to overthrow their houſe and fortune, then to ſweeten their anger; and all the cares we take, to gain on them in our proceſs, let us employ to gain their hearts

Let us not undertake the cauſing them to perish: Let us aſpire to a more illuſtrious Victory, to do ſo as that in ſpight of themſelves they may love us, and blame themſelves for having disobliged us.

Let us carry repentance into their Conſciences, and let us make them ſee by good offices, that we are lovely; and that we deſerve to be loved, when they have done us displeaſure.

If we would uſe ſweet and reſpectfull words, and endeavour to ſubdue them, by the allurements of an officious and an obliging nature, they muſt themſelves confeſs

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he Law of him who was God and
who gave us the example of it.
he Law of the Creator, who has been
, that our spirit and our person, should
other thing, then a living Image of
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